

THE MORNING MESSAGE

REV. G. CAMPBELL MORGAN, D.D.



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The Morning Message


A Selection for Daily
Meditation



From the Works of
Rev. G. Campbell Morgan, D. D.

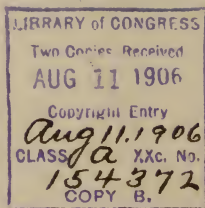
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BY

I. H. HULL

Foreword

There is no need to explain the purpose of this book; its object is suggested by its title, THE MORNING MESSAGE.

It is compiled from lectures and sermons delivered during the Northfield Summer Conferences, and from the published works of Dr. Morgan.

The poems inserted are selected from among some of Dr. Morgan's favorite quotations, while the Biblical texts are chosen from both the Authorized and the Revised Versions.

It is evident, by the remarkable gatherings for Bible Study at Northfield, that the habit of morning meditation on the Word of God commends itself strongly to an increasing number year by year. It is, therefore, earnestly hoped that these echoes from Dr. Morgan's Bible lectures may come as the morning message, to guide in perplexity, to comfort in sorrow, and to stimulate the conviction that "the Word of the Lord abideth for ever."

W. R.

Portland, Maine.

Choose you this day whom ye will serve.

—JOSHUA xxiv: 15

January

I

Destiny is fixed by the choice of the human will, which selects for itself its heaven or hell. Thus each one of us is building character forever. Those who are yielding to the forces around that mar the life, do so absolutely of their own free choice.

Strong Son of God, immortal Love,
Whom we, who have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove.

.

Thou seemest human and divine,
The highest, holiest manhood, Thou;
Our wills are ours, we know not how;
Our wills are ours, to make them Thine.

—IN MEMORIAM

January

II

We have need of patience, that having done the will of God, ye may receive the promise.

—HEBREWS x:36, R. V.

Patience is the capacity for being still when all around is tempest-tossed. Patience is the flower of fidelity. If fidelity is the activity of faith, patience is the condition of character resulting therefrom.

January

III

What is man, that thou art mindful of him?

—PSALM viii: 4.

I stand at the foot of the mountain which lifts its head beyond the cloud and catches on its summit the first gleam of the King of Day in his rising, and I say, "What am I?" That mountain has been there through the passing of the ages, and I am here and shall be gone before the sun melts the snow upon its summit. "What is man?" But the Psalmist has another point of observation: "Thou art mindful of him; thou visitest him."

For none of us liveth to himself, and none dieth to himself.

—ROMANS xiv: 7, R. V.

January

IV

We must all exert influence, whether we will or no. . . . You influence every man you touch by the way you look at him and speak to him, and all the time the influence you are exerting is welling up out of your actual self, and you cannot prevent it.

Blessed are they that have not seen, and yet have believed.

—JOHN xx: 29.

January

V

There are those to whom no visions come, no moments upon the mount suffused with a glory that never was on land or sea. Let such not envy the men of vision. It may be that the vision is given to strengthen a faith that else were weak. It is to the people who can live along the line of what others call the commonplace, and yet trust, that the Master says, "Blessed."

January

VI

Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.

—JOHN vii: 37.

Whenever the thirst comes, go to Him; He will quench it. You will never come to Him with an honest thirst that He cannot quench; and when He quenches thirst, it will not be simply the satisfaction of the present moment, but, filling and flooding you, the river will rush to bless someone else.

January

VII

The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance.

—II. PETER iii: 9, R. V.

The movements of God must never be measured by the slowness of a human life, or by the inadequacy of an earthly almanac. Standing by that

risen Man of Nazareth, each one putting trust in Him may say with reverence and holy fear, and yet with certainty and absolute boldness, My heart is glad, my tongue rejoices, my flesh also shall dwell in hope.

That the wise man may hear, and increase in learning; and that the man of understanding may attain unto sound counsels.

—PROVERBS i: 5, R. V.

January
VIII

False culture has repeatedly attempted, with self-satisfied cynicism, to treat with indifference the Christ of God, only to find that He takes hold upon all the domain of true culture and rules supremely over it.

January

IX

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.

—ISAIAH xliii: 2.

The river, the darkly flowing river—how men dread it; and yet there is something more fearsome than the darkly flowing river. It is the mist that, rising from the river, wraps men round in its chill embrace until they do not know where they stand or where the river is. There is no agony for the human soul like that of silence.

January

X

We know that to them that love God all things work together for good.

—ROMANS viii: 28, R. V.

Out of the pressure of tribulation we extract the new wine of the kingdom, and out of the deep, dark, death experience, in which the devil sifts and tries, there breaks a new capacity and enlarged outlook, a new meaning in life, a new tone in speech.

Thanks be to God who giveth us the victory
through our Lord Jesus Christ.

—I. CORINTHIANS XV:57, R. V.

January

XI

The victory of Jesus over temptation is victory over all the forces of hell; and all men who, abandoned to His Lordship, abide in His will, must share His triumph.

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

—JOHN X:28.

January

XII

When the work presses, and the battle thickens, and the day seems long in coming, it is good for the heart to remember that the present conflict is with defeated foes, and that there is no room for question as to the final issue; for the Man of Nazareth is not only seated in the place of authority, but He carries forward the work of active administration.

January

XIII

Ye are . . . that ye may show forth the excellencies of him who called you out of darkness into his marvellous light.

—I. PETER ii: 9, R. V.

A most important principle to be perpetually borne in mind by those who would fulfil the highest function of Church life is that the world waits for light, and the Church's only capacity for shedding the light is that she should live in the day which the face of Christ creates for her.

January

XIV

Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee.

—ISAIAH lx: 1, R. V.

No church and no individual member of the church can fling across the darkness one ray or gleam of light, save as that church or that person lives in the sunshine created by the shining of His face.

**Watchman, what of the night? watchman,
what of the night?**

—ISAIAH xxi: 11.

January

XV

What of the night, O watchman,
Set to mark the dawn of day?
The wind blows fair from the morning star,
And the shadows flee away.
Dark are the vales, but the mountains glow
As the light its splendor flings,
And the Sun of Righteousness comes up
With healing in His wings.

—W. ROBERTSON NICOLL.

**He was wounded for our transgressions, he
was bruised for our iniquities; the chastisement
of our peace was upon him; and with his
stripes we are healed.**

—ISAIAH liii: 5.

January

XVI

Oh, rough and rugged Cross of Calvary! We gather round thy stern sublimity of suffering with our own hearts' agony, and find heart's-ease. We come to thee with faces stained with tears, and in the strength of His victory our tears are wiped away, our sorrow is turned into joy.

January
XVII

What is your life? For ye are a vapor that appeareth for a little time, and then vanisheth away.

—JAMES iv: 14, R. V.

Man comes and goes, a bubble on the stream on which for a few passing moments the lights and shadows play, and then is "forgotten as a dream dies at the opening day."

January
XVIII

Fear not the things which thou art about to suffer. . . . Be thou faithful unto death and I will give thee the crown of life.

—REVELATION ii: 10, R. V.

The life is the crown. What a wondrous light this flings back upon the process! This pressure of tribulation is not accidental and capricious. Out of the tribulation we shall have our triumph. Out of darkness we shall come to light. That is the whole philosophy of suffering.

Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you.

—MATTHEW vii: 22, 23, R. V.

January

XIX

Activity in the King's business will not make up for neglect of the King.

This is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully.

—I. PETER ii: 19, R. V.

January

XX

There is no profounder proof of grace of character than that of being able to suffer wrongfully and yet to manifest a gracious spirit.

January
XXI

**My grace is sufficient for thee, for my power
is made perfect in weakness.**

—II. CORINTHIANS xii: 9, R. V.

All the wind that blows, the rain that
splashes, the changes of atmosphere
that tell upon the oak, are child's play
compared to the mental anguish and
heart-break that have swept across your
life; and yet you have endured.

January
XXII

**God formed man of the dust of the ground,
and breathed into his nostrils the breath of life,
and man became a living soul.**

—GENESIS ii: 7.

Nature touches God nowhere but in
man. In that sense there is nothing of
the Divine on the earth save man; and
in the heaven that lies above us and
the light that is beyond the shadow,
there is nothing, so far as we know, of
earth but man.

**Sin shall not have dominion over you; for ye
are not under the law, but under grace.**

ROMANS vi: 14.

January

XXIII

If you cannot be a Christian where
you are, you cannot be a Christian any-
where. It is not place, but grace.

**Neither will I offer burnt-offerings unto
Jehovah my God which cost me nothing.**

—II. SAMUEL xxiv: 24, R. V.

January

XXIV

Sacrilege is centered in offering God
something which costs nothing. . . .
God looks for the giving at His altar
of a gift that costs something.

January
XXV

Whatever things are pure, whatsoever things are lovely, whatsoever things are of good report think on these things.

—PHILIPPIANS iv:8.

Everything that is pure and beautiful, in poetry, art, music and science, is the direct outcome of the unveiling of the Spirit of God. . . . All mental magnificence that is pure is an inspiration of the Spirit of God.

January
XXVI

Thou shalt have no other gods before me.

—EXODUS xx:3.

Every man needs a god. There is no man who has not, somewhere in his heart, in his life, in the essentials of his being, a shrine in which is a deity whom he worships.

If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed this also were an iniquity for I should have denied the God that is above.

—JOB xxxi: 26-28.

January
XXVII

The flowers, the hills, the sunshine, the birds, are full of beauty, but no man ever reaches God through nature.

Present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service.

—ROMANS xii: 1, R. V.

January
XXVIII

The divine ideal for man is that he should be spiritual, and that his spirituality should be realized by the surcharging of his whole being with the Spirit of God.

January
XXIX

We made our prayer unto our God and set a watch against them day and night.

—NEHEMIAH iv: 9.

The Church of God has never yet fully realized that the price of liberty is eternal vigilance.

January
XXX

The mountains and the hills shall break forth before you into singing.

—ISAIAH lv: 12.

I will trust Him to do what He promises, and lo! the desert is gone and the garden is here, the mountains are singing, the hills are uttering an anthem, the very leaves have begun their great applause, the brier is withering, and the myrtle is coming.

The only Master, and our Lord Jesus Christ.

—JUDE 4, R. V. margin.

January

XXXI

We call you to no ignoble service when we call you to the King, but to serve the King you must kiss the sceptre and own allegiance to Him.

It is not yet made manifest what we shall be.

—I. JOHN iii: 2, R. V.

February

I

We cry out for the beyond. Horizons are always a menace to our peace. We crave the infinite.

Then we shall be where we would be;
Then we shall be what we should be;
Things which are not now, nor could be,
Then shall be our own.

February

II

Then shall I know fully, even as also I was fully known.

—I. CORINTHIANS xiii: 12, R. V.

The problems which vex us to-day, the perpetually recurring mysteries that demand repeated acts of faith—these will all find their answer, not so much in the process of teaching or revealing, “but in the vision of the Master Himself.”

February

III

I have yet many things to say unto you, but ye cannot bear them now.

—JOHN xvi: 12.

There are deep mysteries of life, and great and marvelous secrets, but you are not ready for their understanding.

I will give him the morning star.

—REVELATION ii: 28.

February

IV

We shall often walk in darkness. There will be many mysteries perplexing us. The burden we have is sufficient for the building of our character, for our growth in life, and ministry and work. The other things wait. Presently He will give us the morning star.

The Son of man is come to save that which was lost.

—MATTHEW xviii: 11.

February

V

There is no type of failure that He has not taken hold of and remade.

I am the light of the world.

—JOHN viii: 12.

February

VI

Every gleam of light that is falling upon the darkness of men is part of the essential Light.

“ They are but broken lights of Thee,
And Thou, O Lord, art more than they.”

All dreams of a golden age have their inspiration in the gospel of the kingdom.

February
VII

A man's life consisteth not in the abundance of the things which he possesseth.

—LUKE xii: 15.

The simple life is coming to be recognized sublime. Complexity and overwhelming luxury, in spite of themselves, men are recognizing as vulgar.

February
VIII

He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.

—I. JOHN ii: 2.

To deny Christ is to deny atonement and to deny sin, and the only voice that denies these has learned its language and caught its tone in the deep things of Satan.

**God is a Spirit: and they that worship him
must worship in spirit and truth.**

—JOHN iv: 24, R. V.

February

IX

The true ideal of worship is that of man communing with God. Through what forms that worship expresses itself is of little moment. Christ does not call the church at Sardis to abandon these, but to stablish them by making them instinct with life.

**Thou didst hide these things from the wise
and understanding.**

—MATTHEW xi: 25, R. V.

February

X

The keenest intellect and most cultured mind are unable to understand the mystery of redemption, and therefore cannot explain it to others. Whoever can say light has broken upon the Cross, and the eternal morning has dawned, is able to do so through the direct illumination of the Holy Spirit; and apart from that, there can be no witness and no service.

February

XI

To die is gain.

—PHILIPPIANS i: 21.

Imagination is sometimes ahead of truth. Poetry guesses at more than prose ever fathoms. Follow out the thoughts, and everywhere, on the throne and amid the multitudes, what see you? Christ. That is why Paul stands and, notwithstanding Nero's threatened axe, says, "To die is gain."

February

XII

To me to live is Christ.

—PHILIPPIANS i: 21.

Paul did not count that he had any life except the life which was named Christ.

We journeyed . . . and went through all that great and terrible wilderness . . . as Jehovah our God commanded us.

—DEUTERONOMY i:19, R. V.

February
XIII

The divine government is a disturbing element. My duty is so to live that I shall be ready to be disturbed at any moment when God pleases.

If any man serve me, let him follow me.

—JOHN xii:26.

February
XIV

You say the path is thorny and rough. Tramp it; for, mark you, you will find that wherever you put your foot upon a thorn, another foot has been there first and taken off the sharpness.

February

XV

**I had heard of thee by the hearing of the ear;
but now mine eye seeth thee.**

—JOB xlii: 5, R. V.

Nothing's small !

No lily-muffled hum of a summer bee
But finds some coupling with the spinning
stars;

No pebble at your foot but proves a sphere;
No chaffinch but implies the cherubim.

.

Earth 's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes—
The rest sit round it and pluck blackberries.

—MRS. E. B. BROWNING.

February

XVI

**Gifts differing according to the grace that is
given to us.**

—ROMANS xii: 6.

The varieties create harmonies. Har-
mony is a concord of differences.

I have been crucified with Christ.

—GALATIANS ii: 20, R. V.

February

XVII

The man who preaches the Cross must be a crucified man. You may preach the Cross and it is nothing but a Roman gibbet unless you preach it from yourself. It is the crucified man that can preach the Cross.

Rise, and enter into the city, and it shall be told thee what thou must do.

—ACTS ix: 6, R. V.

February

XVIII

It does not necessarily follow that when the light falls upon the spirit of man, he understands the source of the light. The light is the first fact; the understanding of the source follows.

Behold, I stand at the door and knock.

—REVELATION iii: 20.

February

XIX

Shall we not swing the heart's door widely open that He may come in, to work in us "both to will and to work for His good pleasure"?

February **The morning cometh.**

XX

—ISAIAH xxi: 12.

The signs of the times are such as reveal the power of spirituality side by side with the development of evil; but, thank God, beyond the night that comes is the larger day and gladder age for man.

February **I charge thee, therefore, before God
preach the word.**

XXI

—II. TIMOTHY iv: 1, 2.

If you are preaching an evangel with no vision of the Lord Christ, it is emasculated. If you are preaching an evangel without the value of His death, it is anæmic. If you are preaching an evangel with no virtue in it, it is sentimental. If you are preaching an evangel with no victory, it is hopeless.

Never man spake like this man.

—JOHN vii: 46.

February

XXII

Whatever may be uncertain about Christ, it must at least be conceded that He has revealed to men the highest ideal of human life which the world has ever seen.

In the beginning was the Word.

—JOHN i: 1.

February

XXIII

The Word of God sounded over the chaotic earth; and, in response to that Word, there arose order, beauty—everything that we see to-day, only in its perfection.

February
XXIV

Faith is assurance of things hoped for, a conviction of things not seen.

—HEBREWS xi: 1, R. V.

When sacred things lose power, precious things lose blessing. When faith is dead, hope becomes dread. . . . The promise which produced a thrill of joy becomes a thought of terror to the men who have fallen out of harmony with the Lord and Master.

February
XXV

God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good.

—ACTS x: 38.

No Christian man has any right to attempt to create saintliness of character by hiding himself from the activities of everyday life.

Christ pleased not himself.

—ROMANS xv: 3.

February
XXVI

The man who does as he likes is the greatest slave. The man who never does as he likes is God's free man.

Christ also suffered for us . . . that ye should follow his steps.

—I. PETER ii: 21.

February
XXVII

As you look at the pathway you will think that it is a hard one; but as you begin to tread it you will find that He is with you, and every step is leading you into finer air, and larger life, and more infinite possibilities.

Not my will, but thine, be done.

—LUKE xxii: 42.

February
XXVIII

God will not come and help men to do their work. He asks that they should give themselves to Him for the doing of His work.

February

I delight to do thy will, O my God.

XXIX

—PSALM xl: 8.

The will of God should be the supreme matter, beyond the doing of which the soul should have no anxiety.

March

The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it.

I

—ISAIAH xl: 7, R. V.

He brings death as a process and a necessity. The pitiless east wind has in it the breath of health.

Welcome, wild Northeaster!
Shame it is to see
Odes to every zephyr,
Ne'er a verse to thee.

Through the black fir forest
Thunder harsh and dry,
Scattering down the snowflakes
Off the curdled sky.

Come, and strong within us
Stir the Viking's blood,
Bracing brain and sinew;
Blow, thou wind of God.

—C. KINGSLEY.

The Word became flesh and dwelt among us
(and we beheld his glory, glory as of the only
begotten from the Father), full of grace and
truth.

—JOHN i: 14, R. V.

March

II

We challenge the world to-day, and we say that Jesus of the New Testament, the Jesus of virgin birth, the virtuous life, the vicarious dying, and the victorious resurrection, stands amid this age, with all its fierce light, its boasted civilization, and its new psychology, *facile princeps*, the crowned Lord, because of the supernal glory of His own character.

The times of ignorance therefore God overlooked; but now he commandeth men
everywhere repent.

—ACTS xvii: 30, R. V.

March

III

Ruin of human life is always the issue of false attempts to satisfy its legitimate claims.

March
IV

**God forbid that I should glory save in the
cross of our Lord Jesus Christ.**

—GALATIANS vi: 14.

O wondrous Cross! Therein sin re-
jected the King and grace crowned
Him. Therein sin destroyed the Priest,
and grace, through the Priest, made
atonement. Therein sin silenced the
voice of the Prophet, and grace caught
up the message and repeated it to all
the race, for a new law of life and love.

March
V

In me . . . dwelleth no good thing.

—ROMANS vii: 18.

In him dwelleth all the fulness of the Godhead.

—COLOSSIANS ii: 9.

We are to tell men we fail, but the
One Who never failed took our place.
You cannot get away from the words
“vicarious atonement.”

**For, behold, the day cometh, it burneth as a
furnace.**

—MALACHI iv: 1, R. V.

March

VI

What men shall catch daybreak first?
Not the men who are wicked and are
to be as stubble, but the watchers on
the mountains—souls who have been
tired of the apostate age and have been
saying, “Lord, come, come!” They
first will see the break of day, and to
them its rosy tints will bring healing.

Love . . . seeketh not its own.

—I. CORINTHIANS xiii: 4, 5, R. V.

March

VII

It is so easy to judge love by the
partial realization of it that has come
within our consciousness. We love
those who love us, those who please us,
those who like us; and at the root of
all this, in the last analysis, there is but
a refined form of selfishness.

March
VIII

That ye may be sons of your Father who is in heaven; for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

—MATTHEW v: 45, R. V.

The thorn and the lily both live in the same soil, in the same atmosphere. Both receive the same ministry from without, and yet how different the result.

March
IX

In him was life; and the life was the light of men.

—JOHN i: 4.

The first meaning of this statement is that the living Word of God, the eternal Christ, is the center and source of all life. But it also suggests that in man life was different from life anywhere else; in man life became light.

I will come again, and receive you unto myself.

—JOHN xiv: 3.

March

X

As sure as God is, the hidden Man Christ Jesus, the King Whom the heavens have received for a season, must come again, and the light and glory of this promise is the hope of the Church.

My Lord and my God.

—JOHN xx: 28.

March

XI

The Lordship of Jesus is the basis of all Christian life. The Christian graces and virtues all spring from the recognition of that Lordship, and from absolute surrender thereto.

March
XII

The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

—I. CORINTHIANS ii: 14.

Intellect divorced from Deity deals only with dust. Take all scientific investigation and it is but the investigation and tabulation of material things.

March
XIII

Be filled with the knowledge of his will in all wisdom and spiritual understanding.

—COLOSSIANS i: 9.

You only discover the will of God as you obey it the moment you do discover it.

Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

—LUKE xii: 40.

March
XIV

God never fore-announces His examinations. . . . What you are flashes out when you do not know anyone is likely to be watching you critically.

God said, Let there be light.

—GENESIS i: 3.

March
XV

God works in all things; all obey
His first propulsion from the night;
Wake thou and watch! the world is grey
With morning light.

—J. G. WHITTIER.

Glorify your Father which is in heaven.

—MATTHEW v: 16.

March
XVI

No tinge of brightness can you put upon the beauty of His character, no greater fullness of love can you give. How then can I glorify Him? God is glorified in the perfect realization on the part of His people of all the gracious purposes of His love for them.

March
XVII

Am I my brother's keeper?

—GENESIS iv: 9.

God safeguards the life of each by making all responsible for the lives of individuals.

March
XVIII

One generation shall praise thy works to another.

—PSALM cxlv: 4.

God fulfills himself in many ways. In every new awakening there are fresh manifestations of God, new unfoldings of truth meeting requirements of the age.

From everlasting to everlasting thou art God.

—PSALM XC:2.

March

XIX

Nothing is more restful to the heart of man than the sense of the eternity of God. The thought is utterly beyond our perfect comprehension, for the mind of man cannot grasp the thought of eternity. The very fact, however, of our inability to do so is the reason of the security we feel when we remember that God is Himself eternal.

**Depart from me; for I am a sinful man,
O Lord.**

—LUKE V:8.

March

XX

A man stands erect until he sees the vision of the Lord Jesus Christ, and then he is afraid until he sees the value of the cross of Christ.

March
XXI

Every man's work shall be made manifest;
for the day shall declare it; because it shall be
revealed by fire.

—I. CORINTHIANS iii: 13.

There is a tree planted by the river.
The running stream waters its roots,
and the summer sunshine falling upon
it makes it spring to green and beauty;
and here is a field of stubble; and the
same sun that touches the tree by the
river to beauty, burns the stubble with
its scorching rays.

March
XXII

Ye are my witnesses.

—ISAIAH xliii: 10.

The only reason why those born
again of the Spirit are left in the world
is that they may be His witnesses.

Men that have hazarded their lives for the name of our Lord Jesus Christ. **March XXIII**

—ACTS xv: 26.

A man who was not already a martyr never laid down his life for truth. The noble army of martyrs died, not to become martyrs, but because they were martyrs.

If I bestow all my goods to feed the poor . . . but have not love, it profiteth me nothing. **March XXIV**

—I. CORINTHIANS xiii: 3, R. V.

If our gifts are bestowed that we may be kept square with duty, they are utterly refused in heaven. But if they express a sacrifice and a sympathy, though they be but small according to the arithmetic of men, they are counted of great worth in that temple where gifts are valued according to the giver.

March No man can say, Jesus is Lord, but in the
XXV Holy Spirit.

—I. CORINTHIANS xii: 3, R. V.

Men can only live the life that is in harmony with the teaching of Christ as they are possessed and energized by the Holy Spirit of God.

March We must be born anew.
XXVI

—JOHN iii: 7, R. V.

Times have not altered human nature, nor have they changed the essential character of Christianity.

Whatever is not of faith is sin.

—ROMANS xiv: 23.

March
XXVII

If there comes into my life as a Christian a question as to whether some action is right or wrong, and I continue in it, while yet doubtful concerning it, I am sinning, because my action is "not of faith."

Speak unto them all that I command thee.

—JEREMIAH i: 17.

March
XXVIII

No man can be a messenger of the Master and the Church save as he is held in the right hand of Jesus and interprets, not his own idea concerning the Church's well-being, nor the Church's wish concerning its function, but the will of the Master.

March
XXIX

God did prove Abraham.

—GENESIS xxii: 1, R. V.

The fact that "God did prove Abraham" is in itself suggestive. He confers honor where He proves. He did not prove Lot. Sodom did that. God proves the man who is proof against Sodom.

March
XXX

Keep thyself pure.

—I. TIMOTHY v: 22.

We constantly attempt to comfort our hearts with the idea that we can manipulate the results of sin so as to make them less hard to bear, and then have to prove through long and bitter experience that it is not so. There is only one moment in which we can save ourselves from sin, that is before we commit it.

Lovest thou me more than these?

—JOHN xxi: 15.

March

XXXI

As long as hope is set upon service it is not fixed upon Christ, and He should hold full and absolute possession of our hearts. Our lives may be so occupied with things good in themselves that we do not see the King.

We have a building of God, an house not made with hands, eternal in the heavens.

April

I

—II. CORINTHIANS v: 1.

In the eternity of God, time has but one significance—it is perpetually and unceasingly “Now.”

Not built with hands is that fair radiant
chamber

Of God's untroubled rest,
Where Christ awaits to lay His weary-hearted
In stillness on His breast.

.
O Home of God, my Father's joy and glad-
ness,

O riven Veil, whereby I enter in!
There can my soul forget the grave, the
weeping,
The weariness and sin.

—T. S. M.

April

II

Hope thou in God, for I shall yet praise him.

—PSALM xlii: 5.

We live in the springtime of spiritual things, because Jesus died and rose. The summer and the autumn are not yet. The sunlit glory and golden fruitage are our hope, but they come through this awakening of the spring. Our winter is over. It had its place and value, that long, dreary stretch of the centuries, in which for the earth at least the only color was that of prophetic pictures and the singing of that constrained and imprisoned psalmist.

Thou renewest the face of the earth.

—PSALM CIV: 30.

April

III

Wherever I look over old Mother-Earth to-day there are signs and sounds of Spring. Wherever I look o'er all the race that long in darkness lay, there is light upspringing, and the music and the might of life are everywhere.

Abide in me.

—JOHN XV: 4.

April

IV

We carry our atmosphere with us if we abide in Christ by the indwelling Spirit, and so rare and sunlit is it that all the sombreness of the season does but create background for its revelation.

April

V

Ye are the light of the world.

—MATTHEW v: 14.

This is one of the most precious values of our relationship to Christ. On the dreariest drab we may cast the golden shining of our Sun, until the very drab yields up its hidden secret of brown, which is, after all, only veiled sunlight; on the most cold grey we may cast a warmth of light that shall enfold it until the possibility of a blue is found therein.

April

VI

Whom not having seen ye love . . . yet believing, ye rejoice greatly with joy unspeakable.

—I. PETER i: 8, R. V.

Submission to the King involves the finding of the mystic key that opens every avenue of pure delight, for in His will the powers which He in love created are no longer prostituted to ignoble purposes, but serve the purpose of that love creation.

Ye ought to say, If the Lord will, we shall live, and do this or that.

—JAMES iv. 15.

April
VII

One might, perchance, make a program for one's own life for a week, if one knew all that could possibly happen within that week. Seeing, however, that that knowledge does not extend to the next minute, the folly of a self-governed life becomes apparent.

Even so the things of God knoweth no man, but the Spirit of God.

—I. CORINTHIANS ii: 11.

April
VIII

As it is the Spirit of God Who knows the things of God, it must of necessity be the Spirit Who unveils and reveals those things, so much as is necessary and possible, to those outside the marvelous and mysterious circle of the Deity.

April

IX

And the earth was waste and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters.

—GENESIS i: 2, R. V.

The Holy Spirit is the Creator of beauty. He is revealed in the garnishing of the heavens, in the blue of the day, and in the darkness of night with all the splendors of stars scattered in profusion across it.

April

X

Happy is that people whose God is the Lord.

—PSALM cxliv: 15.

God has one will for all of us. It is that we should be happy. Our happiness, then, is dependent upon our being wholly within that will.

**Take heed and beware of the leaven of the
Pharisees and of the Sadducees.**

—MATTHEW xvi: 6.

April

XI

It is always but a step from formalism to rationalism, and if external things lack internal force they themselves will crumble to decay.

**Blessed be the God who begat
us again unto a living hope.**

—I. PETER i:3, R. V.

April

XII

Mists lie all along the valleys, but we may flash upon them glory from the upper heights until they become purple with hope, until they melt in the coming of morning.

April
XIII

My God shall supply all your need.

PHILIPPIANS iv: 19.

There is no heart hunger but that
He can satisfy, and no need but that
He can meet most perfectly.

‘Those who trust Him wholly
Find Him wholly true.’

April
XIV

**What I do thou knowest not now; but thou
shalt know hereafter.**

—JOHN xiii: 7.

God comes into your life and disturbs you, breaks up your plans and extinguishes your hopes, the lights that have lured you on. He spoils everything. What for? That He may get you on His wings and teach you the secret forces of your own life, and lead you to higher development and higher purposes.

The flowers appear on the earth.

—CANTICLES ii: 12.

April

XV

Flower in the crannied wall,
I pluck you out of the crannies;—
Hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

—TENNYSON.

**Thou shalt fear the Lord thy God, and
serve him.**

—DEUTERONOMY vi: 13.

April

XVI

Whenever a man stops short of that
face-to-face worship of the Eternal God,
he is working ruin to his own character,
because he is breaking the command-
ment of God.

April
XVII

Draw nigh to God, and he will draw nigh to you.

—JAMES iv:8.

Without priest, prophet, or preacher, man can go right into the presence of God and worship Him.

April
XVIII

This is the will of God, even your sanctification.

—I. THESSALONIANS iv:8.

Let us cultivate our own life according to the will of God. The neglect or destruction of any side of our nature dishonors God and robs the commonwealth of a contribution it has a right to expect from us.

April
XIX

But there is a spirit in man, and the breath of the Almighty giveth them understanding.

—JOB xxxii:8, R. V.

All pure genius is inspired, not in the same degree as the Scriptures, because not for the same purpose, but by the same Person.

Teach me to do thy will; for thou art my God.

—PSALM cxliii: 10.

April

XX

Man's will is paralyzed, robbed of its glory and magnificence, save as he has opportunity to use it.

Redeeming the time.

—EPHESIANS v: 16.

April

XXI

The consecration of time is sadly neglected. We are ready to consecrate material possessions and gifts bestowed, but are often careless of our time.

Bear ye one another's burdens, and so fulfil the law of Christ.

—GALATIANS vi: 2.

April

XXII

Let us remember that God's call comes to us most often and most continuously through the needs of men. . . . Every burden we help to bear will prove us in partnership with Him Who is ever calling men to roll their burdens on Him.

April
XXIII

Wherefore comfort one another with these words.

—I. THESSALONIANS iv: 18.

When presently all the tribulation is passed, and the painful processes of the little while are over, and the last grim pressure ceases, then we shall be crowned with life, then we shall know the meaning of life.

April
XXIV

As many as walk according to this rule, peace be on them, and mercy.

—GALATIANS vi: 16.

Christ came to create, not a creed, not a formula of doctrine, not a profession in orthodoxy which may become the most veritable heterodoxy, but—character.

I came that they may have life, and may have it abundantly.

—JOHN x: 10, R. V.

April

XXV

His dying is the pathway of deliverance for those who at the Cross turn from the things the Cross condemns, to put their trust in Him. Such He leads by the way of the Cross to the broad life that stretches away on the other side.

Who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed.

—I. PETER ii: 24, R. V.

April

XXVI

The inevitable issue of sin is death. Sin committed cannot be undone by sorrow, or by promise of amendment. Sowing demands the harvest. It cannot possibly be avoided. Before man can be delivered from the slavery of sin, the penalty of sin must be borne.

April
XXVII

When he ascended up on high, he led captivity captive, and gave gifts unto men.

—EPHESIANS iv:8.

The King has accomplished the Exodus! Are we living in the bondage, or in freedom? The answer to this question will be found in the answer to another. Have we yet come into the place of trusting identification with Him in His Cross? If so, then for us

“Bars are riven,
Foes are driven,”

and our bondage is at an end.

April
XXVIII

I am the resurrection, and the life.

—JOHN xi:25.

The living risen Christ is the Center of the Church's creed, the Creator of her character, and the Inspiration of her conduct. His resurrection is the clearest note in her battle-song. It is the sweetest, strongest music amid all her sorrows. It speaks of personal salvation.

**O death, where is thy sting? O grave,
where is thy victory?**

—I. CORINTHIANS xv: 55.

**April
XXIX**

Christ's resurrection promises the life that has no ending, it declares to all bereaved souls that "them also who are fallen asleep in Jesus will God bring with him," and therefore the light of His resurrection falls in radiant beauty upon the graves where rest the dust of the holy dead.

The fellowship of his sufferings.

—PHILIPPIANS iii: 10.

**April
XXX**

There was a moment when Paul became absolutely independent, and he wrote these words declaring his independence, "Hereafter let no man trouble me." "What makes you independent, Paul?" "I bear in my body the brands of the Lord Jesus." And you and I will only begin to know what it is to serve God when we have touched the point of sacrifice.

May Whither shall I go from thy spirit? or
I whither shall I flee from thy presence?

—PSALM CXXXIX: 7.

In every gleam of the glory of
nature there is the evidence of an ever-
present God.

Fair are the flowers and the children, but
their subtle suggestion is fairer;
Rare is the rose-burst of dawn, but the
secret that clasps it is rarer;
Sweet is the exultance of song, but the
strain that precedes it is sweeter;
And never was poem yet writ, but the mean-
ing outmaster'd the metre.

.

Great are the symbols of being, but that
which is symbol'd is greater;
Vast the create and beheld, but vaster the
inward Creator;
Back of the sound broods the silence, back
of the gift stands the giving;
Back of the hand that receives, thrill the
sensitive nerves of receiving.

Space is as nothing to Spirit, the deed is
outdone by the doing;
The heart of the wooer is warm, but warmer
the heart of the wooing;
And up from the pits where these shiver, and
up from the heights where those shine,
Twin voices and shadows swim starward,
and the essence of life is divine.

—RICHARD REALF.

**Separate me Barnabas and Saul for the work *Mag*
whereunto I have called them.**

—ACTS xiii: 2. II

God is seen choosing men fitted to
the times for the accomplishment of
work, the full value of which the rolling
centuries alone declare. Let us take
heart, knowing that perhaps the deep-
est meaning of what we do to-day will
only be known and felt in the distant
future.

May

Lord, what wilt thou have me to do?

III

—ACTS ix: 6.

To-day a man is in the sphere where God has put him, and on every hand God is graciously setting His seal upon the work He has given him to do. But the Divine voice comes: "Ye have tarried long enough." That work must be dropped. All its hallowed associations must be left behind, and all the tender ties that have become entwined around the heart . . . must be snapped.

May

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

IV

—PSALM li: 2, R. V.

Abandonment to God is not merely the act of enlisting as soldiers to fight battles—that is a secondary matter. It is first abandonment of self to the Spirit of God, that He may purify and cleanse from everything that is unlike His own perfection of beauty.

**If thou knewest the gift of God, and who it is
that saith to thee, Give me to drink; thou
wouldest have asked of him, and he would have
given thee living water.**

—JOHN iv: 10.

May
V

He still gives the living water, enters into and heals personal sorrows, communicates virtue to distressed souls, transforms into beauty the most difficult and perplexing characters, and deals with exquisite tenderness with those who, trusting Him, have not yet perfectly understood Him.

**Day unto day uttereth speech, and night unto
night sheweth knowledge.**

—PSALM xix: 2.

May
VI

The Bible itself does not exhaust Him, and in every successive age He creates new records of His grace in the experiences of trusting souls. He is able to do this in you and for you . . . for He is the exhaustless One.

May
VII

How can these things be?

—JOHN iii: 9.

The first steps may be taken in the dark without seeing a reason, but take them, and you begin to see the wisdom, and tenderness, and compassion, and love of God.

May
VIII

Seek ye first the kingdom of God, and his righteousness.

—MATTHEW vi: 33.

Obedience is the first thing. In the beginning, seek first the kingdom, and when the soul seeks the kingdom by obeying the King, the soul discovers the Father, and discovering the Father obeys more readily, and obeying more readily, has a larger revelation which makes obedience easy and the horizon greater.

**Thou shalt love the Lord thy God with all
thy heart.**

—MATTHEW xxii: 37.

May
IX

God is calling for the investiture of form with power, and the one power which God recognizes is that of love. . . . The preacher is to preach and the worker to work, not to give God a mechanical quantity, but in response to love.

**My holy name shall be no more profane with
your gifts.**

—EZEKIEL xx: 39, R. V.

May
X

Gifts presented to God by hands that are impure, are themselves impure, for God only receives the gift according as He has received the giver. The offering that we bring to God is the true expression of the value at which we appraise the altar.

**In his times he shall shew, who is the blessed
and only Potentate, the King of kings.**

—I. TIMOTHY vi: 15.

We believe that the King is doing work preparatory to His coming. He is gathering out His Church. . . . The light of this truth falls upon the chaos and unrest of our age—arming of nations, mutual distrust, “wars, and rumors of wars.” Man is failing in governmental power, and the hope of the world is that Jesus will come to rule within the lines of His own royal policy.

Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.

**May
XII**

—II. TIMOTHY iii: 14.

To lose the Christ of virgin birth, and virtuous life, and vicarious death, and victorious resurrection, is to lose the New Testament. And the reverse is true. To lose the New Testament is to lose that Person. The Christ of Christianity and the Christ of the New Testament are one.

For we are his workmanship, created in Christ Jesus for good works.

**May
XIII**

—EPHESIANS ii: 10, R. V.

The age knows well, notwithstanding all its small criticism of the inconsistency of individual Christians, that the Church stands, a shining light, revealing to the world the possibility of highest heroism in all such as are loyal to the King. Human history affords no parallel in glory and strength of empire.

May
XIV

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession.

—TITUS ii: 14, R. V.

These facts concerning Christ are not merely indisputable, they are undisputed. There is to be found no man of intelligence, or woman either, who denies the glory of His ideal, His ability to redeem, the marvel of His rule, or the certainty of His power to restore.

May
XV

The day of the Lord is at hand.

—ISAIAH xlii: 6.

The Day of the Lord is at hand, at hand!
Its storms roll up the sky;
The nations sleep starving on heaps of gold;
All dreamers toss and sigh;
The night is darkest before the morn;
When the pain is sorest the child is born,—
And the Day of the Lord at hand.

.

Who would sit down and sigh for a lost age
of gold,

While the Lord of all ages is here?
True hearts will leap up at the trumpet of
God,

And those who can suffer, can dare.
Each old age of gold was an iron age, too,
And the meekest of saints may find stern
work to do,
In the Day of the Lord at hand.

—C. KINGSLEY.

The Lord is King for ever and ever.

—PSALM x: 16.

May

XVI

The history of human sin is the history of man's attempt to deny the Divine Kingship, and to resist its claims. In spite of all this terrible history of rebellion and failure, God has not resigned His throne, He has not abandoned His sceptre, He has not yielded the reins of government. . . . His right to reign does not depend upon the vote of a crowd.

God giveth it a body even as it pleased him,
and to each seed a body of its own.

—I. CORINTHIANS XV: 38, R. V.

Take a seed and hold it in the hand—
strange little seed, without beauty, the
very embodiment of weakness. But
within that husk, in which the human
eye detects no line of beauty or grace,
no gleam or flash of glory, there lie the
gorgeous colors and magnificent flower
itself. From that seed, through pro-
cesses of law, plant and bud proceed,
until at last the perfect blossom is
formed.

Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

May
XVIII

—II. CORINTHIANS iv: 6, R. V.

How often, even amid the shadows of the little while, the faces of the saints are seen lit with the light of the inward glory. Those who, indeed, would shine amid the darkness of the world must be transformed and transfigured by union with God.

We have been put to grief in manifold trials, that the proof of your faith . . . might be found unto praise and glory and honor at the revelation of Jesus Christ.

May
XIX

—I. PETER i: 6, 7, R. V.

Power bestowed, becomes truly powerful when it has been tested through the process of temptation. What is seen in perfection in Christ, is a lesson

that men do well to lay to heart. Fullness of the Spirit, becomes the power of the Spirit, through processes of testing. Herein is revealed the value of the trials and temptations that beset the pathway of the Christian worker.

May
XX

*For through him we both have our access in
one Spirit unto the Father.*

—EPHESIANS ii: 18, R. V.

The God-man is the gateway between God and man. Through Him God has found His way back to man, from whom He had been excluded by his rebellion. In Him man finds his way back to God, from Whom he had been alienated by the darkening of his intelligence, the death of his love, and the disobedience of his will.

Then the devil leaveth him; and, behold, angels came and ministered unto him. May
XXI

—MATTHEW iv: 11.

The enemy of the race is seen in all his subtlety and terrible power, but yet spoiled, defeated, crushed. The Redeemer is seen in all the terribleness of conflict, upon the issue of which depends the carrying out of the purpose of God, and the deliverance and uplifting of man; but yet victorious, crowned, and exercising the functions of the Conqueror.

Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. May
XXII

—I. TIMOTHY i: 15, R. V.

The evangel is not denunciatory of sin. It is not pronounciatory of punishment. It is annunciatory of salvation. That is its great value.

May
XXIII Now unto the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever. Amen.

—I. TIMOTHY i:17, R. V.

We have not merely to claim that Jesus is Lord, but we have to demonstrate that He is Lord. We have to show to this age in the light of a new century, with all its advance, and progress, and civilization, that Jesus Christ is Lord, not merely because God has appointed Him King—though that is true—but because of His inherent royalty.

May
XXIV How much more shall the blood of Christ, . . . cleanse your conscience from dead works to serve the living God?

—HEBREWS ix:14, R. V.

We must get back to the Cross to know its ruggedness, to know its brutality, its blood-baptism. It is only there that the heart finds the conscience cleaned.

Upon this rock I will build my church; and
the gates of Hades shall not prevail against it.

—MATTHEW xvi: 18, R. V.

May
XXV

That is the Church I belong to, the
Church impregnable, unconquerable,
marching out in perpetual triumph in-
to the ages beyond. That is Christ's
estimate of the Church.

He was in the world, and the world was made
by him.

—JOHN i: 10.

May
XXVI

Creation is not an open book to man.
God is allowing him, by the slow and
tedious processes of the centuries, to
learn to read its secrets. To Jesus all
these secrets were apparent.

May
XXVII

**I am the good shepherd: the good shepherd
layeth down his life for the sheep.**

—JOHN x: 11, R. V.

Oh, wondrous Shepherd of the sheep.
The hireling careth not for the sheep,
and fleeth because he is an hireling.
The Shepherd came into conflict with
the wolf, and by His dying overcame.

May
XXVIII

**That I may know him, and the power of his
resurrection.**

—PHILIPPIANS iii: 10.

All the working values of the Gospel
of grace are founded upon the fact of
the resurrection of Jesus.

Being therefore justified by faith, we have peace with God through our Lord Jesus Christ. May XXIX

—ROMANS v:1, R. V.

The scattered, frightened sheep, receiving the life liberated through the death of the Shepherd, receive all the values and the virtues which God accepts, and thus in Christ are accepted of God.

In whose hand is the soul of every living thing, and the breath of all mankind. May XXX

—JOB xii:10.

Man was made for the God Who declares that His creature shall have none other God before Him. He will be the God and the center of every man, and the very nature of man's being makes the demand a reasonable one.

May
XXXI

How shall they believe in him of whom they
have not heard?

—ROMANS x: 14.

There is but one excuse for idolatry, namely, ignorance; and there are cases in which even that fails to justify. If a man does not know God, he cannot worship Him; but if he lives in a place where he may have the light if he will, then the last excuse for idolatry is swept away.

June
I

Thou sendest forth thy Spirit, they are
created.

—PSALM civ: 30.

All creation is of God, to the man who lives and walks with Him.

“One Spirit—His
Who wore the platted thorn with bleeding
brows
Rules universal nature! Not a flower
But shows some touch, in freckle, streak, or
stain,

Of His unrivall'd pencil. He inspires
Their balmy odors, and imparts their hues,
And bathes their eyes with nectar; and
includes,

In grains as countless as the seaside sands,
The forms with which He sprinkles all the
earth.

Happy who walks with Him, whom what
he finds

Of flavor or of scent in fruit or flower,
Or what he views of beautiful or grand
In nature, from the broad majestic oak
To the green blade that twinkles in the sun,
Prompts with remembrance of a present
God."

**Let each one of us please his neighbor for
that which is good, unto edifying.**

—ROMANS XV:2, R. V.

June

II

No man can deny his accountability
for a share in the development or de-
struction of the race. The solidarity
of humanity is more than a dream of
visionaries. It is an indisputable fact.
Every life is contributing its quota of
force to the forces that make or mar.
All are hindering or hastening the per-
fect day.

June

III

I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.

—GENESIS xviii:19.

The family is an unity of individuals sharing a common life and governed by a common love. Society is a union of families. Every attempt to create society upon any other basis is wicked and ends in disaster.

June

IV

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

—GALATIANS vi:7.

Every man of science will bear testimony to the awful demand that nature makes for purity, and will assert that she has no pity for the unclean.

He that love the Lord, hate evil: he preserveth the souls of his saints.

—PSALM xcvi: 10.

June

V

Love that is God-like, far-seeing, and comprehensive, love which permits of no present pleasure at the cost of possible future pain; such love can only be where character is in harmony with Divine intention.

Study to be quiet, and to do your own business, and to work with your hands.

—I. THESSALONIANS iv: 11, R. V.

June

VI

Not only the law of God, tender and beneficent, but the law of human society, too often stern and cruel, says to man, Thou shalt work! The fact that there are any who escape obedience to the command is the saddest fact in sociology.

June
VII

**Blessed are the pure in heart: for they shall
see God.**

—MATTHEW v:8.

No man who knows God, no man who is living in daily communion with Him, needs a picture to help him to pray. . . . If a man crave help, it is thereby proven that he lacks the spiritual consciousness. This very lack renders him incapable of creating anything which gives a proper representation of God.

June
VIII

**The word of God is living, and active, and
sharper than any two-edged sword.**

—HEBREWS iv:12, R. V.

I believe the Word of God, if we will but read it with simplicity, is more clear and powerful than anything that can be said about it.

**I pray that your love may abound yet more
and more in knowledge and all discernment.**

—PHILIPPIANS i:9, R. V.

June

IX

Loss of first love to Christ will inevitably issue in loss of love to the brethren, and cannot fail to dry up the rivers of compassion toward the outside world. It is the first love of the saint that is the true light that shines in a dark place.

**I know thy works, and thy toil and patience,
. . . . but thou didst leave thy first love.**

—REVELATION ii:2, 4, R. V.

June

X

Without first love we may retain ceaseless activity, immaculate purity, severest orthodoxy, but there will be no light shining in a dark place.

June

XI

**By this shall all men know that ye are my
disciples, if ye have love one to another.**

—JOHN xiii: 35.

It is not our doing that lightens the world. It is not our ceremonial cleanliness that helps men. It is not our correctness in the holding of truth that helps a dying race. It is our love, first for our Master, then for each other, and then for the world.

June

XII

Christ is all, and in all.

—COLOSSIANS iii: 11.

Christ speaks to art, to music, to science, to literature, to all life, to each separately, and yet to each in its relation to all the rest. Many waters, many messengers, many messages, yet one voice, one word, one revelation.

I am God, declaring the end from the beginning, and from ancient times the things that are not yet done.

—ISAIAH xlv: 9, 10.

June
XIII

We are in danger of living too much in the present, and of looking upon Divine activities as if they were haphazard or accidental, as our own always are, save as we are under control of the Spirit of God.

Fear not; I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.

—REVELATION i: 17, 18, R. V.

June
XIV

Oh, suffering saints, and all who approach the shadow-land, fear not, fear not! Trust Him utterly, be faithful, confiding, even unto death, and through the dark chambers of death and of Hades, He will lead to light. Christ never tells us not to fear until He Himself has fathomed all the mystery.

June

XV

I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake.

—ROMANS ix: 2, 3, R. V.

“Oft, when the Word is on me to deliver,
Lifts the illusion and the truth lies bare,
Desert or throng, the city or the river,
Melts in a lucid paradise of air.
Only like souls I see the folk thereunder
Bound who should conquer, slaves who
should be kings,
Hearing their one hope with an empty
wonder,
Sadly contented in a show of things;
Then with a rush the intolerable craving
Shivers throughout me like a trumpet
call,
Oh, to save these, to perish for their
saving,
Die for their life, be offered for them
all!”

If I will . . . what is that to thee? follow thou me.

—JOHN xxi:22.

June
XVI

God is absolute monarch wherever He is King at all. . . . He never permits us to make compromises with Him for a single moment. He speaks the word of authority. . . . Our only relationship to that government is that of implicit, unquestioning, immediate obedience.

Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty.

—JOB v:17.

June
XVII

This we know, that what He wills is best, so to His chastisements we render ourselves that we may find His great reward.

June
XVIII

Our citizenship is in heaven.

—PHILIPPIANS iii: 20, R. V.

I belong to the heavens, and when I touch the earth I must touch it with the equity of the heavens. . . . I must bring into all transactions the principles of righteousness upon which God is building His city, and accomplishing His work.

June
XIX

I came not to send peace, but a sword.

—MATTHEW x: 34.

It is a very remarkable thing that the Church of Christ persecuted has been the Church of Christ pure. The Church of Christ patronized has always been the Church of Christ impure.

June
XX

**Every plant which my heavenly Father planted
not shall be rooted up.**

—MATTHEW xv: 13, R. V.

You cannot grow the tulips of the kingdom of God except you get the bulbs from heaven.

**The Son of man is not come to destroy men's
lives, but to save them.**

—LUKE ix: 56.

June
XXI

It is the great work of Christ to heal the wounds, to make dissensions cease, and to bring the world around Himself into a sacred brotherhood, in the Fatherhood of God.

This man's religion is vain.

—JAMES i: 26.

June
XXII

That man cannot do anything for God in public places if his own home is devastated and broken up by the principle of rebellion against God. And if the influence a man is exerting on his family is an influence that scatters, that man is not with Christ.

June
XXIII

The Lord reigneth.

—I. CHRONICLES xvi: 31.

Thy throne, O God, is for ever and ever.

—PSALM xlv: 6.

These and kindred phrases tell the character of the music. When the song is of human experience at its best, it is ever of the joy and peace to be found in the law of God. . . . When the music becomes a dirge, it is because in individual or national life God has been forgotten.

June
XXIV

To be seen of men.

—MATTHEW xxiii: 5.

Human opinion is the test of all their doing and speaking. Conventionality holds them in an iron grip. They will do, or refuse to do, anything according to the opinion of someone else. The habit of the crowd becomes the rule of life.

**Happy is the man that feareth alway: but he
that hardeneth his heart shall fall into mischief.**

—PROVERBS xxviii: 14.

June
XXV

In all ages, in all lands, and under all circumstances of life, man desires and seeks after happiness. It is very doubtful if a single exception can be found to this rule in the ranks of the human family.

**If thou hadst known, even thou, at least in
this thy day, the things which belong unto thy
peace! but now they are hid from thine eyes.**

—LUKE xix: 42.

June
XXVI

The heart of man was made for peace, and joy, and love; and through all the foolish blundering of popular pleasure-seeking, it is after these men seek.

June
XXVII

I desire therefore that the men pray in every place.

—I. TIMOTHY ii:8, R. V.

When men retire from the conflict to pray, they cut the nerves of prayer. Men only pray with prevailing power, who do so amid the sobs and sighing of the race.

June
XXVIII

By one man sin entered into the world, and death by sin; and so death passed upon all men.

—ROMANS v:12.

When man, God's crowning work, first sinned, he dragged down all creation in his fall; but when Jesus shall come again, to reign in the power of His Cross, Passion, and Atonement (for that is to be the strength of His rule), then the whole creation shall feel the touch of His presence, and shall respond to His redemptive work.

I saw a new heaven and a new earth.

June
—REVELATION xxi: 1. XXIX

Not until Christ shall have banished evil, brought in the new heavens and the new earth, and given the City of God to the earth, will our Lord's work be complete and His glory at the highest.

This same Jesus, which is taken up from you into heaven, shall so come in like manner.

June
XXX
—Acts i: 11.

Once take firm hold of this great truth of the coming of the King, and it affords a bright outlook along every avenue of life, and brings gladness to the weary heart.

July **Old things are passed away; behold, they are
I become new.**

—II. CORINTHIANS v: 17, R. V.

There can be no love for God until
all the false views are swept away by
the new vision that breaks with the
new birth.

Breathe on me, Breath of God,
Fill me with life anew,
That I may love what Thou dost love,
And do what Thou wouldst do.

Breathe on me, Breath of God,
Until my heart is pure,
Until with Thee I will one will,
To do and to endure.

.

Breathe on me, Breath of God,
So shall I never die,
But live with Thee the perfect life
Of Thine eternity.

—E. HATCH.

Wherefore if any man is in Christ, he is a new creature.

—II. CORINTHIANS v: 17, R. V.

July

II

Admiration of the Person and character of Christ, together with patronage of His teaching, are insufficient, and indeed do but insult the purpose of Christianity, whose mission it is, not so much to captivate the admiration, as to remake and beautify the character.

If any man thirst, let him come unto me, and drink.

—JOHN vii: 37.

July

III

The water which Christ gives is the living water of the Spirit, perpetually springing up in the soul of man unto eternal life.

July

IV

Canst thou by searching find out God?

—JOB xi: 7.

To those who live and walk in the Spirit, all creation is seen to be of God. No man can find God through nature; but every man may find nature through God. If man begin with nature, he cannot climb from it to God; but if he begin with God, he may enter into the mystic region, wherein lies true appreciation of the glories and beauties of nature.

July

V

The glory which shall be revealed in us.

—ROMANS viii: 18.

What the glory of the coming One will be, none can imagine; nor can they yet know what will be the glory of the children of God, when the work of God is finished in their lives. The Holy Spirit within, seals unto that glorious issue.

Quench not the Spirit.

—I. THESSALONIANS V: 19.

July
VI

It is a very terrible thought that the grieving of the Spirit within the Church postpones the coming of the kingdom of God in the world. In proportion as men are obedient to the indwelling Spirit, and allow Him in the whole territory of their own lives to have His way, in that proportion are they hastening the coming of the Day of God, and bringing in the Kingdom of Peace.

Hereby we know that he abideth in us, by the Spirit which he gave us.

—I. JOHN iii: 24, R. V.

July
VII

As when our blessed Lord was transfigured upon the mountain it was not the transfiguring of a glory that fell upon Him, but that of a glory that was already resident within Him, outshining through the veil of His flesh, so, when the Spirit seals, He does so by the gift of life, which is able to transform character.

July
VIII

**Which things have indeed a show of wisdom
in will-worship, and humility.**

—COLOSSIANS ii: 23.

In every instance where men permit themselves to look at sacred things in a frivolous light, there is evil reaction upon the heart and consciousness. They are robbing themselves of that sacred sense of veneration and reverence for God, without which there is no real worship and no acceptable service.

July
IX

**All scripture is given by inspiration of God
. . . . that the man of God may be perfect,
thoroughly furnished unto all good works.**

—II. TIMOTHY iii: 16, 17.

No man ever really enters the Christian ministry in the deep spiritual sense of the term, save as he receives a gift from the Head of the Church, by the Holy Spirit, which perfectly equips him for the work he has to do.

In everything ye were enriched in him, in all utterance and all knowledge.

—I. CORINTHIANS i:5, R. V.

July

X

No single branch of knowledge is out of place to the man who is going to do the work of an evangelist. You may gather illustrations from all sciences, from all literature, and if you are only living close to the center, and close to Christ, you will see light gleaming and breaking everywhere.

Ye cannot serve God and mammon.

—MATTHEW vi:24.

July

XI

Christ revealed the antithesis between the two great forces which govern human lives, God and mammon. God governs man through the spiritual side of man's nature, and man can only

be governed in the highest aspect of his life when he is so governed. Mammon, which stands for all the worldly power and worldly greatness, . . . as a governing force issues in the degradation of man.

July
XII

That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power.

—COLOSSIANS i: 10, 11.

It is infinitely better to have a little power, and use it within the doors He opens in loyalty to His teaching and Himself, than to have much power and use it as abetting the work of those who, robbing Him of His dignity, hinder His coming into His Kingdom.

The kings of the earth set themselves in array, and the rulers were gathered together, against the Lord, and against his Anointed.

—ACTS iv: 26, R. V.

July
XIII

As of old, David, the anointed king of Israel, was for a time exiled from his kingdom, . . . so, for to-day, Christ is earth's rejected King, but He is still God's anointed King.

When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; . . . his blood will I require at thine hand.

—EZEKIEL iii: 18.

July
XIV

Any doctrine, any philosophy, that makes it easy to sin, whether by excusing it, minimizing its enormity, or denying its existence, is of hell; and not merely are those held guilty who teach the doctrine and practise the sin, but that Church also which is not clear and outspoken in its protests against sin.

July

XV

Thou shalt not bear false witness.

—MATTHEW xix: 18.

“ A whisper broke the air,
A soft light tone, and low,
Yet barbed with shame and woe;
Now, might it only perish there,
Nor further go!

“ Ah, me! a quick and eager ear
Caught up the little-meaning sound;
Another voice has breathed it clear,
And so it wandered round,
From ear to lip, from lip to ear,
Until it reached a gentle heart,
And that—it broke.”

July

XVI

We walk by faith, not by sight.

—II. CORINTHIANS v: 7.

Let there be no asking for visions.
When transfiguration, and garden, and
cross, and resurrection, and ascension
hours are passed, the Master will not
apportion His rewards according to the
number of visions, but according to
fidelity to the opportunities He creates.

**The true Light, which lighteth every man that
cometh into the world.**

—JOHN i:9.

July
XVII

He was the essential Light of men, the Light of the world, and all the men who have flung light across the pathway of human life, from that moment until now, have not been *the Light*, but light-bearers, and they have lit their torches from the Light, the Son of God.

**Herein was the love of God manifested in us,
that God hath sent his only begotten Son into
the world that we might live through him.**

—I. JOHN iv:9, R. V.

July
XVIII

The Cross is the insistence of love. It is the persistence of love. It is love that holds the throne in the darkness. But for that love there would have been no Cross.

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July
XIX

Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.

—JOHN xii: 31, 32.

O blind men, infatuated men ! While they gloat over their fancied victory, God rends the veil of the temple in twain, and for evermore does away with the priest. Just as they thought they had ensured their dominance of humanity by crucifying Him, He by His dying spoiled their power, rent the veil, and by abolishing the priest, created the priesthood of all believers.

July
XX

We shall not fail nor be discouraged.

—ISAIAH xlii: 4.

Every worker with God is conscious of the presence of evil in the world. Let that consciousness always be held

in connection with the glorious fact that over all, Christ is absolute Master. The Church is not fighting a conflict, the issue of which is uncertain. The victory has been won, and therefore it must be won.

Whereof he hath given assurance unto all men, in that he hath raised him from the dead.

**July
XXI**

—ACTS xvii: 31.

The value of the resurrection as a Divine act, is threefold: First, it is God's attestation of the perfection of the life of the Man Jesus; secondly, it is God's attestation of the perfection of the mediation of the Saviour Jesus; thirdly, it is God's attestation of the perfection of the victory of the King Jesus.

July
XXII

When they heard of the resurrection of the dead, some mocked. ; . . . but certain men clave unto him, and believed.

—ACTS xvii: 32, 34, R. V.

There is no verdict upon fallen man so final in its declaration of his rejection, as is the risen Christ. There is no door of hope so radiant with light for a fallen people as this way into acceptance through the reception of the Christ.

July
XXIII

Whom God hath set forth to be a propitiation through faith in his blood.

—ROMANS iii: 25.

To deny the vicarious nature of His dying is to refuse to believe the account of Christ's own view thereof, and, moreover, to affirm that the apostolic writings are false in interpretation.

**Jesus manifested his glory; and his
disciples believed on him.**

—JOHN ii: 11, R. V.

**July
XXIV**

He was a soul so sublime, that He turned the mountain into a sanctuary until His communion made it flame with the glory of transfiguration. So sweetly simple was the Christ as to utter words which children for nineteen centuries have learned and loved.

His kingdom ruleth over all.

—PSALM ciii: 19.

**July
XXV**

We are not called upon to compare the Church as she is with what she should be, or as she is with what she was; but rather the Church as she is to-day with any empire, apart from her, which the world has ever seen. There is nothing in past or present history to compare with the rule of Jesus over His own.

July
XXVI

**Seeing ye have purified your souls in your
obedience to the truth.**

—I. PETER i: 22, R. V.

Truth is a sanctifying force, and a man holds the truth only when he is held by the truth. When truth possesses a man, all its glory and beauty are manifested through his life and character.

July
XXVII

**And none is able to pluck them out of my
Father's hand.**

—JOHN x: 29.

God is superior to the slum or the tenement, to ungodly companions or influence. God is greater than the sneer of the mocker. Live in God consciously, and thou hast found the environment that is highest and closest and strongest, the environment which is superior to all others.

**It is good not to eat flesh, nor to drink wine,
nor to do anything whereby thy brother stumbleth.**

—ROMANS xiv:21, R. V.

July
XXVIII

Every prohibition of God, and every command He lays upon men, have their reason in His good will toward men. . . . Love prohibits that which, if permitted, would blight the life and mar the pleasure. It is also true that every commandment calling to paths of duty is the outbreathing of God.

I am God, declaring the end from the beginning.

—ISAIAH xlv:9, 10.

July
XXIX

It is said that every flower that decks the sod has its root far back in eternity. So, also, every human life, in the will and purpose of God, is linked to the past and to the future, and His laws for it forget no fact of all the ages.

July
XXX

Each man hath his own gift from God.

—I. CORINTHIANS vii: 7, R. V.

Every man is a new starting-point for good or for bad in the history of the human race. I am the heir of all the ages past. I am also a starting-point for ages to come.

July
XXXI

Though he was a Son, yet learned obedience by the things which he suffered; . . . he became unto all them that obey him the author of eternal salvation.

—HEBREWS v: 8, 9, R. V.

The finer graces of the Christian character are only revealed under bruising and pressure, as the fragrance of fine spices is only obtained through crushing. Christ preëminently became a sweet smelling savor to God through the terrible experiences of the Cross.

But when the Comforter is come, whom I will
send unto you from the Father, . . . he shall
bear witness of me.

—JOHN XV:26, R. V.

August

I

The Spirit is directly the Messenger
and Gift of the Son.

Weary and sad and sorrow-spent were they
In that still upper room,
While the rich crimson of the closing day
Was fading into gloom;
And over all, benumbing soul and sense,
Hung the cold shadow of a dread suspense.

The promise of a Spirit yet to come,
That other Paraclete,
To lead them on to Truth's eternal home
And guide their wandering feet;
They could not soothe the anguish of their
heart,
They ask'd in sadness, *Must their Lord
depart?*

Yes, after all, or clear and open speech,
Or sayings dark and dim,
They yet had much to learn and He to teach,
Ere they could rest in Him,
Ere they could preach His words with
cleansèd lips
Or He impart His full Apocalypse.

—E. H. PLUMPTRE.

August

II

Look therefore carefully how ye walk, not as unwise, but as wise.

—EPHESIANS v: 15, R. V.

You can't go through a single day carelessly and let things go as they will. Every step must be watched. Every moment must be held as sacred for God, and we are ever to live in the power of the thought that we may miss an opportunity.

August

III

For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men.

—I. PETER ii: 15, R. V.

God calls you, God calls me, God calls every child of His, to be His representative in the world, taking hold of the things that seem to be against the development of spiritual character and turning them into opportunities for prosecuting His work upon the earth.

Behold, thy servants are ready to do whatsoever . . . the king shall choose.

**August
IV**

—II. SAMUEL xv: 15, R. V.

What is my relation to the government of God? First, I should always be ready; and, second, I should move the instant the word comes. That marks the line of wisdom.

I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

**August
V**

—ISAIAH xli: 13.

God is not making an experiment with you. We are not pawns upon a chessboard, moving which God may win or lose. Every movement is arranged. I did not know what was to come to pass to-day, but God was in this day before I came into it. Doing what? Choosing the place for me, making arrangements, controlling everything.

August
VI

Young man, I say unto thee, Arise.

—LUKE vii: 14.

Christ is dealing with every man alone just now, and you know what He is saying to you at your weakest point: Begin and do the right thing. Arise!

August
VII

Incline my heart unto thy testimonies, and not to covetousness.

—PSALM cxix: 36.

The inspiration and force of service in the camp of God is that of rest and satisfaction. The stimulus and spur of service in the camp of Mammon is that of desire and covetousness.

August
VIII

Worship God.

—REVELATION xxii: 9.

There is a center, a motive, a reason, a shrine, a diety somewhere—something which man worships. It has been said that when man dethrones God, he deifies and worships himself.

And whether one member suffereth, all the members suffer with it.

— I. CORINTHIANS xii: 26, R. V.

August

IX

The Church is to be so constituted, a fellowship of souls in Christ, that the wrong doing of one is felt by and affects the whole ; and the purity of the entire Church must be maintained, even at the cost of the excommunication of a brother who persists in wrong doing.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

— JOHN iii: 6.

August

X

Christ takes into account the paralysis in human life. You cannot build up a regenerated society unless you have regenerated men.

August **What agreement hath a temple of God with**
XI **idols?**

—II. CORINTHIANS vi:16, R. V.

You will find that Christianity is pre-eminently practical. It does not attempt to construct a living society out of dead matter, neither does it attempt to realize a pure order among corrupt men, neither does it attempt to give a perfect ethic to paralyzed individuals. It takes hold of the man first, and remakes him, and then remakes society.

August **I know him whom I have believed, and I am**
XII **persuaded that he is able to guard that which I**
 have committed unto him.

—II. TIMOTHY i:12, R. V.

If you are doubting, you cannot inspire faith. If you are not sure how this thing is going to turn out, no one will be persuaded. You must be a man of certainty, a man on the resurrection side of the grave, the old life behind.

In the beginning God.

—GENESIS i: 1.

August
XIII

The last scientific assertion synchronizes with the simple statement of the Nazarene long years ago, that at back of the flower, and bird, and everything, is God.

Thy righteousness is an everlasting righteousness, and thy law is truth.

—PSALM cxix: 142, R. V.

August
XIV

When love becomes the motive of law, then law conditions the true happiness of the one that is loved. . . . Righteousness, apart from its relation to love, may do many cruel things.

I have loved thee with an everlasting love.

—JEREMIAH xxxi: 3.

August
XV

Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove:
Oh, no! It is an ever-fixed mark
That looks on tempests and is never shaken.

—SHAKESPEARE.

August
XVI

**I have treasured up the words of his mouth
more than my necessary food.**

—JOB xxiii: 12, R. V.

Man's capacity for pleasure finds its full satisfaction when his life is surrendered to the will of God. . . . Infinite meaning lies within the words of Christ, "I delight to do thy will, O my God."

August
XVII

Lord, teach us to pray.

—LUKE xi: 1.

All prayer lies within the two petitions of the pattern prayer the Master taught His disciples, "Thy kingdom come. Thy will be done." There is no prayer beyond that.

He is a great King over all the earth.

—PSALM xlvii:2.

August

XVIII

Christ is to-day Ruler over the most wonderful empire the world has ever seen. We are living in a day when criticism of the Church is one of the most popular pastimes of some inside its borders. I am intensely weary of this whole business.

I have learned by experience.

—GENESIS xxx:27.

August

XIX

Man is expected to profit by experience, and if he declines to do so he must bear the penalty.

Love worketh no ill to his neighbor: love therefore is the fulfilment of the law.

—ROMANS xiii:10, R. V.

August

XX

No man is to imagine that when he has fulfilled certain obligations to God, he may then live his life without reference to his neighbor.

August **He that oppresseth the poor reproacheth his**
XXI **Maker.**

—PROVERBS xiv: 31.

There is yet to be found a man who, out of love to God, lays his first fruits on the altar, who will oppress another man in poverty and need.

August **If thine enemy be hungry, give him bread to**
XXII **eat; and if he be thirsty, give him water to drink.**

—PROVERBS xxv: 21.

An enemy is to be treated in such a way as to prevent his loss or suffering. It is not merely that a man is not to do his enemy harm, but he is to prevent harm coming to him if it is possible for him to do so.

**Know therefore and see that it is an evil thing
and bitter, that thou hast forsaken the Lord thy
God.**

—JEREMIAH ii: 19.

August

XXIII

The measure in which any people neglect the sacred means which express Divine relationship, is the measure in which sooner or later they violate the principles of social relationship, and oppression and suffering take the place of liberty and prosperity.

Godliness with contentment is great gain.

—I. TIMOTHY vi: 6.

August

XXIV

The story of Lot is one which is full of the most solemn warning. There is manifest in him the growth of the world spirit. First, he chooses selfishly; then he pitches his tent toward Sodom; then he enters in; and, finally, he sits in the gate.

August
XXV

**Set your mind on the things that are above,
not on the things that are upon the earth.**

—COLOSSIANS iii:2, R. V.

Men constantly affirm that they are strong enough to seek the things of the world and the things of the Kingdom at the same time, but it is never so. Directly the desire to possess lies at the root of life, a deterioration sets in which sooner or later will manifest itself openly.

August
XXVI

God hath made me to laugh.

—GENESIS xxi:6.

In all the merriment of unbelief there is an admixture of bitterness. There is some laughter that is more sorrowful than any tears. When God causes the heart to laugh, or causes laughter, it is always the expression of a full and generous satisfaction.

And Abraham rose up from before his dead.

—GENESIS xxiii:3, R. V.

August

XXVII

The sorrows of life reveal a man's true character as perhaps nothing else can. Faith weeps beside the dead, and then moves out to the fulfilment of duty as it puts a check on sorrow. Faith takes hold on earth's greatest despair, death, and makes it the occasion of a possession which holds within itself all the future.

Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.

—PSALM xxxvii: 5.

August

XXVIII

Nothing brings greater comfort to the human mind as it stands amid all the perplexing mysteries of evil and of good, of the power and limitation of the human will, than to fall back upon the certainty that what we know not, God knows.

August
XXIX

If the prophet had bid thee do some great thing, wouldest thou not have done it?

—II. KINGS v: 13.

So many men are ready to spread a banquet, and slow to give a cup of cold water.

August
XXX

Owe no man anything, save to love one another.

—ROMANS xiii: 8, R. V.

To love is to discharge all obligations except that of loving. It is impossible to finish paying the debt of love. In the moment in which a man ceases to owe his neighbor love, he will begin to be in his debt in some other direction.

There is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all.

—I. TIMOTHY ii: 5, 6, R. V.

August
XXXI

The interference of a human being between another and God is an impertinence and a blasphemy, whatever the name by which the interferer is called, whether it be priest, or teacher, or friend.

It is finished.

—JOHN xix: 30.

September
I

As He passes out of death, He comes into a new life which he may now communicate.

As the load
Immense, intolerable, of the world's sin,
Casting its dreadful shadow high as heaven,
Deep as Gehenna, nearer and more near
Grounded at last upon that Sinless Soul
With all its crushing weight and killing
curse,

Then first, from all eternity then first,
From His beloved Son the Father's face
Was slowly averted, and its light eclipsed;
And through the midnight broke the Suffer-
er's groan,
Eli, Eli, lama sabachthani?

.

But now

Once more the agonizing Victim moan'd,
Uttering His anguish in one dreadful plaint,
I thirst; His last: for, when the cooling
sponge
Had touch'd His lips, a loud and different
cry,
As if of triumph, It is finish'd, rang
Upon our startled ears; and with a child's
Confiding tender trustfulness, that breathed
Father, to Thy hands I commend My spirit,
He bow'd His head, and yielded up the
ghost.

—E. H. BICKERSTETH
"Yesterday, To-day and Forever."

September

II

**Blotting out the handwriting of ordinances
that was against us, nailing it to his
cross.**

—COLOSSIANS ii: 14.

Justification must be infinitely more
than forgiveness. Sin must be put
away, and made to be as though it had

not been. . . . To be justified before God is to be put into such condition that no trace remains of the guilt of sin. That is the problem which is solved in the Cross.

For in that he himself hath suffered being tempted, he is able to succor them that are tempted.

—HEBREWS ii: 18.

September

III

In every weakness of man's life He was strong, and in the great crisis of temptation He overcame with majestic might, and so completely broke the power of the enemy, that forevermore Satan is the conquered foe of the race.

September

IV

If Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness.

—ROMANS viii: 10.

Notice where the apostle places the emphasis of personality. It is not upon the body, but upon the spirit. The worshiper is man as a spirit. The sacrificial symbol of worship is his own body. This he is called upon to present to God, and the apostle declares that this act is of the nature of spiritual worship.

September

V

Walk as children of light.

—EPHESIANS v: 8.

The children of God are to walk as children of the day, even though as yet the night is round about them. They already feel the breath of the morning moving through the darkness, and, casting off the garments of the night, they are to clothe themselves with the armour of light, and watch for the first gleam of the breaking dawn.

**Thou shalt guide me with thy counsel, and
afterward receive me to glory.**

—PSALM lxxiii: 24.

September
VI

It is always a daring thing to seek a sign. The man to whom God can tell His ways must live very near to Him. Yet even then it is a question whether it is not better to walk quietly with Him than to seek signs from Him.

**And he went unto the place where his
tent had been at the beginning, unto the
place of the altar, which he had made there at
the first.**

—GENESIS xiii: 3, 4.

September
VII

Happy is the man who, having turned aside from the simple pathway of evident obedience, in the consciousness of his wrong goes back to first principles.

September

VIII

**In all thy ways acknowledge him, and he shall
direct thy paths.**

—PROVERBS iii: 6.

Our deflections from faith occur most often through our failure to allow God to undertake in all the small matters of life. Some little business worry, or home difficulty, or personal danger, will drive us to acts that dishonor our Master. That is the man of greatest faith who not only in the crises but in the commonplaces waits for God.

September

IX

I am the Lord, I change not.

—MALACHI iii: 6.

Dispensations come and go, dawn and vanish; but God remains the same, underneath, with, and in each. Some people speak as though God had not only altered his methods, but His mind. I agree that He has changed His methods, but His mind, Never! . . . He has always been a Father, He never changes.

**Rejoice that your names are written in
heaven.**

—LUKE x: 20, R. V.

September

X

There is one Scroll of Honor, and it is never kept on the earth, but in the heavens; and in that Book of Remembrance have been written the names of those who, amidst rampant apostasy, have been faithful; amidst the prevalence of darkness have witnessed to the light; amidst the seeming conquest of evil have been true to righteousness and God.

Not as I will, but as thou wilt.

—MATTHEW xxvi: 39.

September

XI

No desire of our own for early and easy realization of peace ought to be allowed to interfere with the declared will of God. No policy of compromise can ever justify a coming short of Divine purpose.

September
XII

**He leadeth me in the paths of righteousness
for his name's sake.**

—PSALM xxiii: 3.

It is good that the heart should remember that even though He chastise, He continues to conduct; and when through our own unbelief it is necessary for us to pass through the paths of the wilderness, He never forsakes.

September
XIII

**As I thought to do unto them, so will I do
unto you.**

—NUMBERS xxxiii: 56, R. V.

To tolerate and allow to remain what God has ordered to be driven forth, is to retain that which in itself will be a source of continual difficulty and suffering.

**We cannot but speak the things which we saw
and heard.**

—ACTS iv: 20, R. V.

September
XIV

The Spirit did not come to save you
alone, but to make you a herald, a
messenger, an evangelist, a soul on fire
that the light may be flashed over the
dark places of the earth.

**The wilderness and the dry land shall be
glad; and the desert shall rejoice, and blossom
as the rose.**

—ISAIAH xxxv: 1, R. V.

September
XV

Thou Breath from still eternity,
Breathe o'er my spirit's barren land—
The pine-tree and the myrtle-tree
Shall spring amidst the desert sand,
And where Thy living water flows
The waste shall blossom as the rose.

My spirit turns to Thee and clings,
All else forsaking, unto Thee,
Forgetting all created things,
Remembering only *God in me*.
O living Stream, O gracious Rain,
None wait for Thee, and wait in vain.

—G. TERSTEEGEN.

September
XVI

Behold my servant.

—ISAIAH xlii: 1.

Gentle and strong, trusted of the weakest, feared of all tyrants, He moved without strife of words, or lifting up the voice in self-advertisement, through the Divinely marked programme of the waiting years, to the Cross of ultimate pain, which He made the center and source of all healing for wounded and broken humanity.

September
XVII

O woman, great is thy faith.

—MATTHEW xv: 28.

In all social relationships His action was such as to reveal God's Will in an entirely new light to men, thus revolutionizing human thought and human society. . . . Let the mind dwell for one moment on His unvarying attitude.

towards women; and then remember how, since the years of His human life, woman the world over has lived in a new realm, for the day of her final emancipation dawned with His appearing.

It is God which worketh in you.

—PHILIPPIANS ii: 13.

September

XVIII

This implies the actual presence of God at the centre of our being. The very simplicity of these words renders them difficult of understanding; for no man understands the complex and marvellous mechanism of his own personality. God worketh in you—not outside, but in—in the place where thought is born, and the throne of the will is set up, and the affections have their seat; in the inward shrine of the being, God worketh.

September
XIX

According to his good pleasure.

EPHESIANS i: 9.

If we would know the good pleasure of God, man must be seen in all his perfection. In Christ we have the revelation of perfect manhood. Think of His perfection of tenderness, His beauty of character, of all the great overwhelming strength which centered in His sacred Person. In beholding Him, behold the "good pleasure of God."

September
XX

I have created him for my glory.

—ISAIAH xliii: 7.

We all profess to believe that God has given us our being, and in a deep conviction of that truth lies the reason why we should yield ourselves wholly to His government in order that we may attain perfection of being.

Their works do follow them.

—REVELATION xiv: 13.

September

XXI

What light is flung upon the pathway of each day if once this fact is understood. The day is not done with when its sun sets. The deeds of any given hour are not fully comprehended in the passing of its sixty minutes. If the deeds of the days have been those planned by God, then they are days, the full blossoming of which will be found in the perfect light of the everlasting day.

**God hath made him both Lord and Christ,
this Jesus whom ye crucified.**

—ACTS ii: 36, R. V.

September

XXII

It is a sad commentary upon the blindness of the human heart through sin, that the vast mass of the people who came into contact with Jesus dur-

ing the years of His sojourn upon the earth, saw no beauty in Him that they should desire Him. Through the process of the centuries, and by the teaching of the Spirit, men are coming to understand the wonderful glory and beauty of His Person and character, and are now recognizing that all perfection of life, individually, socially, religiously, finds in Him its first and chief expression.

September
XXIII

What shall I do that I may inherit eternal life?

—MARK x:17.

Man is everywhere, and at all times, and in every way, at war with decay. The hatred of death, the loathing of the grave, mark the fact that man has capacity for life, and therefore feels rebellious against the faintest suggestion of its cessation.

**Give diligence that ye may be found in peace,
without spot and blameless in his sight.**

II. PETER iii: 14, R. V.

**September
XXIV**

In our younger days we imagine that we know the possibilities of our being, and are able to plan and arrange the whole line of progress. The years are startling revealers. As they pass, we discover new powers for good and evil that had lain dormant within, and of which we had absolutely no consciousness until some crisis aroused and called forth to action the sleeping forces.

Blessed.

—MATTHEW v: 6.

**September
XXV**

Men hold two views of what happiness consists in, viz., having and doing. To possess much, or to do some great thing, constitutes the sum of human blessedness according to popular theory.

Our Teacher sweeps these conceptions away by absolutely ignoring them. . . . *Being* is everything. A man's happiness depends upon what he is in himself.

September
XXVI

They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. . . . My chosen shall long enjoy the work of their hands.

—ISAIAH lxxv: 21, 22, R. V.

It will be a great change; but when Jesus is King, profit shall go to the toilers.

September
XXVII

He that is not against us is for us.

—LUKE ix: 50.

In proportion as you may hold the Truth, you will become loving toward those who differ from you. . . . We may rest assured that, in the day when

we have full knowledge granted unto us, we shall discover that the men of whom we were most afraid, have held truth which we, perchance, have never known.

When the Son of man shall come in his glory.

—MATTHEW XXV: 31.

September

XXVIII

Oh, that believers had not lost their bright hope of the Lord's return, while they faithlessly and continually talk of death as their portion! True, we may "fall on sleep," and no man knoweth the hour of Christ's coming, save the Father; but the one bright hope of faithful Christian hearts is ever this—the Lord Himself shall come.

September
XXIX

Be not therefore anxious. . . . Your heavenly Father knoweth that ye have need.

—MATTHEW vi: 31, 32, R. V.

God is so interested, that He takes us one by one, and thinks of, and arranges for, every detail of our life. To Him there are no little things. What we call great things are but the perfect union of the small ones, and every small one has the element which makes the greatness of the great ones.

September
XXX

This man receiveth sinners, and eateth with them.

—LUKE xv: 2.

Take hold of the man who by reason of his unfitness cannot survive. Fling him out of your enterprises, spurn him from your society, and Christ says: That is the man I am after. "I came to seek and save that which was lost."

Till he send forth judgment unto victory.

—MATTHEW xii: 20.

October

I

Christ came long ago, a lonely man,
our brother-man. . . . He will come
again to break the bruised reed of
iniquity, to quench the smoking flax of
opposition.

Lo, 'tis the heavenly army,
The Lord of Hosts attending:
'Tis He—the Lamb,
The great I Am,
With all His saints descending.
To you, ye kings and nations,
Ye foes of Christ assembling,
The host of light,
Prepared for fight,
Come with the cup of trembling.

Praise to the Lamb forever!
Bruised for our sin and gory,
Behold His brow,
Encircled now
With all His crowns of glory—
Beneath His feet reposing,
The whole redeemed creation
Are now at rest,
Forever blessed,
And sing His great salvation.

—SIR E. DENNEY.

October

II

**As the clay is in the potter's hand, so are ye
in mine hand.**

—JEREMIAH xviii: 6.

The tendency of this day is to a loose doctrine of Divine government, which is producing impious blasphemy in the way that men look into the face of God, and tell Him what He ought and ought not to do. . . . How long-suffering God is! Clay in the hand of the Potter: that is our position, and He can make or break, mould or fashion us, as He will, so far as our right of resistance or questioning or complaint is concerned.

October

III

I will trust, and not be afraid.

—ISAIAH xii: 2.

Look at the purpose of God underlying all His dealings with us. Let everything else be put out of the vision. When we get to this point, though it

be through heartbreak and disappointment, everything else vanishes from sight, and only the thought that God is doing a great work stands before us. We never saw this when God was dealing with us. At first we simply stood in the presence of God and yielded ourselves to His will.

The God of peace himself sanctify you wholly.

—I. THESSALONIANS v:23, R. V.

October

IV

Lord Jesus, from to-day let me more than ever be a gatherer of Thine. Prevent me from scattering. Do this, Lord, by taking more complete possession of me than ever before. To this end I yield to Thee all I am, and have, and hope for, in order that through me some part of Thy kingdom may come and Thy will be done. Amen.

October

V

What doth it profit a man, to gain the whole world, and forfeit his life?

—MARK viii: 36, R. V.

There is no failure more heart-breaking and disastrous than success which leaves God out the bargain. . . . If you are simply setting out in life to amass mere material success, fame created or position gained, then success will be the most dismal and disastrous failure.

October

VI

Follow after righteousness.

—I. TIMOTHY vi: 11.

If a man shall build his character upon the basis of truth, which shall find itself in harmony with God, then that man has made a success, though he never make a fortune, and never make a name.

He have dwelt long enough in this mount.

—DEUTERONOMY i:6.

October

VII

If God disturbs me to-morrow, in being disturbed is my chief rest, because I know that when He moves it is to higher reaches of life, to better positions beyond; and though the ultimate issue of this present disturbance may be far on, every mile of the journey He has chosen, and every place where I pitch my tent He has selected for me.

The Lord our God is one Lord.

—DEUTERONOMY vi:4.

October

VIII

God is behind everything the final, certain One. You cannot analyze, or divide, or explain Him, yet He is the one and only absolute certainty. He is ONE, all comprehending, indivisible. When you have said that, you have said all. When you have omitted that, you have left everything out, and babbled only in chaotic confusion.

October
IX

**How unsearchable are his judgments, and his
ways past finding out!**

—ROMANS xi: 33.

In God intelligence is unlimited,
emotion is unlimited, will is unlimited.
In men all these facts are found, but in
each case within limitations.

October
X

Even so the Son quickeneth whom he will.

—JOHN v: 21.

In controversy with His foes He
made this sublime assertion of His
power to give life to those who are
dead, an assertion He could only make
in view of His victory over death
through the Cross and resurrection.

The place which is called Calvary.

—LUKE xxiii: 33.

October

XI

There sin manifested its prostitution of emotion in the brutality of an awful tragedy. There grace through the untold abyss of suffering smiled back with love ineffable, until the very murderers of Christ found the highway open to the heart of God.

Sin, when it is finished, bringeth forth death.

—JAMES i: 15.

October

XII

Whoever may be inclined to judge sin by the superficial measurements of much so-called new thought, should be brought back to the Cross for a revelation of its true nature; and all those, moreover, who would confine the river of grace within small human channels, should stand again in the presence of the Cross for an understanding of the irresistible sweep and might of this river of life, flowing from the throne of God.

October **Come ye yourselves apart into a desert place,
XIII and rest a while.**

—MARK vi: 31.

We are told that this is the age of progress. It is the age of rush, of movement, of effort. The old sacred art of contemplation and meditation is almost dead. . . . The old solemn hours of quiet loneliness with God, that made the saints of the past, are almost unknown.

October **Who then is willing to consecrate his service
XIV this day unto the Lord?**

—I. CHRONICLES xxix: 5.

We are not automatic machines. We are independent, free agents. I can choose heaven or hell. It is a tremendous issue, but it is a magnificent possibility. That is the dignity of human life. If we were but machines

then the romance and the poetry and
the passion of life would be at an end.
If I must, then I must, and the colors
fade from the sky, and everything be-
comes ashen and grey. It lacks iron,
force, vim, virtue. Life is life to me,
because I have to choose.

Holy, holy, holy, Lord God Almighty.

October

—REVELATION iv:8.

XV

“Bear me on Thy rapid wing,
Everlasting Spirit!
Where bright choirs of angels sing,
And Thy saints inherit;
Waiting round the Eternal throne,
Joys immortal are their own:
This the cry of every one—
‘Glory to the Incarnate Son!’

“Four and twenty elders rise
From their princely station,
Shout His glorious victories—
Sing His great salvation,
Cast their crowns before the throne,
Cry, in reverential tone,
‘Holy, Holy, Holy One,
Glory be to God alone!’”

October
XVI

**The sufferings of Christ, and the glories that
should follow them.**

—I. PETER i: 11, R. V.

Is the Cross anything but suffering? Yes, the Cross becomes something infinitely more than suffering. Suffering is its first experience; passionate delight is its final experience. Peter was afraid of the Cross when it was outside him, but when abandoning himself to Jesus Christ wholly, and being baptized by the Spirit into living union with Christ, I read even of Peter that he counted it all joy that he was worthy to suffer shame for the Name.

October
XVII

**The world is crucified unto me, and I unto
the world.**

—GALATIANS vi: 14.

Paul said, "I have been crucified with Christ," by which he meant to say, "I have learned and am living in

the power of the lesson, that the only pathway to power is that of the descent to death which must precede the ascent to the throne and the crown and the victory."

We see Jesus . . . crowned with glory and honor; that he by the grace of God should taste death for every man.

—HEBREWS ii:9.

October
XVIII

I suppose none of us that are in work for God have not at some moment come to feel that there are some people who are hardly worth the toil and the sacrifice and the pain. If ever we are tempted to feel it, let us get back quickly to the Cross, and looking into the face of Christ know this, that whatever *we* think of the worth of man, whatever we think of man's condition in his sin, *Christ* and *God* think he is worth dying for.

October
XIX

**Beloved, we are persuaded better things of
you.**

—HEBREWS vi:9.

To say, "I have been crucified with Christ," and then to have a heart that never feels the throb of the world's agony, is to lie. If indeed I have been crucified with Him, then by that Cross I know the world's sin and love the world; by that Cross I know the world's sorrow and my life must be poured out in order to help save the world.

October
XX

**How shall we escape, if we neglect so great
salvation?**

—HEBREWS ii:3.

If men fling in their lot with things which are doomed and judged, then they must share the doom and judgment which have been passed upon

them by the Cross of Calvary; but if they turn their backs upon doomed things, and lift their eyes toward the things that abide, . . . then for them judgment was borne upon the Cross, and they have entered into justification-life.

I press toward the mark for the prize of the high calling of God in Christ Jesus.

—PHILIPPIANS iii: 14.

October

XXI

This is the school time and we are all at school still. But presently there is Commencement, passing out into the eternal. Get that vision and obey it, and these nearer things toward which you look to-day, life, life strenuous, life successful, these nearer things will not perish, they will not be spoiled, but they will be made to contribute to the great finality, and so find their own fulfilling.

October
XXII

*It pleased the Father that in him should all
fulness dwell.*

—COLOSSIANS i : 19.

There are four facts concerning Christ which cannot be disputed by any person of intelligence and honesty. . . . Let me state them in order. Christ is the Revealer of the highest type of human life. Christ is the Redeemer of all types of human failure. Christ is the Ruler over the most remarkable empire that man has ever seen. Christ is demonstrated the Restorer of lost order, wherever He is obeyed.

October
XXIII

*He that is faithful in that which is least is
faithful also in much.*

—LUKE xvi : 10.

The Carpenter's shop made Calvary not a battlefield merely, but a day of triumph that lit heaven and earth with hope, and if you and I would triumph when our Calvary comes, we must triumph in the little things of the common hours.

God is love.

—I. JOHN iv: 8.

October
XXIV

The will of God ensures the pleasure of man, because God is love. This is, perhaps, at once the simplest and sublimest statement that revelation has made concerning the nature of God. . . . If, then, God is love, His Will is the Will of love; and the common mistake that law and love are in any sense antagonistic must be once and forever abandoned.

**Sing unto the Lord a new song: for he hath
done marvellous things.**

—PSALM xcvi: 1.

October
XXV

Looking back, how marvellous is the mosaic of the Divine arrangements! In the midst of the darkness yonder we thought the light had forever failed, and yet we were but in the ante-chamber of clearer vision.

October
XXVI

They that sow in tears shall reap in joy.

—PSALM cxxvi: 5.

Sorrow is a minister, creating character for those who dwell in the Will of God; for such, sorrow is turned into joy.

October
XXVII

Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.

—PSALM xxxi: 24.

The evangelist is the man not only preaching the possibility of victory by the indwelling Christ, he is in himself truly optimistic in the power of personal realization of victory. Pessimism paralyzes power in evangelistic preaching; but this great optimism of the indwelling Christ is a perpetual power.

Mighty through God.

—II. CORINTHIANS x: 4.

October
XXVIII

The world is coming to recognize that not the voluptuary who buries himself in material things, nor the ascetic who attempts to strengthen spirituality by the destruction of the material, presents the true ideal; but rather the man who is at home on the earth, while yet conscious of the infinite spaciousness of things around, who touches all the things of to-day in the consciousness of infinite issues.

The ungodly shall not stand in the judgment.

—PSALM i: 5.

October
XXIX

In the race of life, especially in this keen competitive age, it is the fit man who survives. It is so in the business world. It is so in the professional life. The corrupt man does not survive long anywhere.

October
XXX

Christ abideth forever.

—JOHN xii: 34.

The Christ of to-day cannot be eliminated from history, or from the consciousness of the age, because the Scriptures cannot be broken. By His grace we will follow Him in the train of those who have lived and hoped and suffered and died.

October
XXXI

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

—I. JOHN iii: 17.

We are dead indeed if we lack compassion. If the love of Christ is shed abroad in the heart, and the Church is swept by that love, there is utter forgetfulness of all the things that are objectionable. Refinement that refuses to relieve is nothing more than cultured paganism.

He shall have dominion also from sea to sea,
and from the river unto the ends of the earth.

—PSALM lxxii: 8.

November

I

I have every confidence in the victory of righteousness . . . because I believe in God.

The fog's on the world to-day,
It will be on the world to-morrow,
Not all the strength of the sun
Can drive his bright spears thorough.

.

The cause of the peoples I serve
To-day in impatience and sorrow,
Once more is defeated—but yet
'T will be won—the day after to-morrow.

And for me with spirit elate
The mire and the fog I press thorough,
For heaven shines under the cloud
Of the day that is after to-morrow.

—W. J. DAWSON.

November

Not I, but Christ.

—GALATIANS ii: 20.

II

When the enemy seeking spiritual devastation comes against me to assault my soul, and blight my life, and mar my character, it is not I that live, but Christ that liveth in me; and He repeats the conquest of the wilderness, and scatters my foes like chaff before the wind.

November

More than conquerors through him that loved us.

—ROMANS viii: 37.

III

Thy secret place of victory, O my soul, is not the place where thou shalt assert thy strength; it is the place where thou shalt assert the strength of thy Master, and put Him as thy shield forevermore to quench the fiery darts of the evil one, to strike thy blows for thee, and get for thee thy victory.

**As ye have therefore received Christ Jesus
the Lord, so walk ye in him.**

—COLOSSIANS ii: 6.

November
IV

Every one of us exerts influences which will have their effect upon other lives, and the generations yet unborn will be lifted nearer God or thrust into deeper darkness, because we have lived and moved and had our being on the earth.

**He looked for a city which hath foundations,
whose builder and maker is God.**

—HEBREWS xi: 10.

November
V

See how Abraham, the father of the faithful, lived. "A tent and an altar, a tent and an altar." He pitched his tent and erected his altar. His altar was the mark of the fact that he lived in relationship to the Divine. The tent marked the fact that he was only a sojourner, a stranger, and a pilgrim upon the road.

November

VI

Begotten us again . . . to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven.

—I. PETER i: 3, 4.

We are a heavenly people sojourning upon the earth; and therefore, through us, the light of the heavenly is to fall upon the earthly.

November

VII

To whom be glory for ever and ever. Amen.

—GALATIANS i: 5.

There is nothing better in this world, no higher experience, than that we should, to every revelation of the Will of God, utter our whole-hearted Amen, and crown it with our joyous Hallelujah.

November

VIII

Put away the evil of your doings from before mine eyes; cease to do evil; learn to do well.

—ISAIAH i: 16, 17.

To exert a destructive influence is the most terrible sin that is possible to any man. No man has any right to perpetuate evil.

When I would do good, evil is present with me.

—ROMANS vii: 21.

November

IX

Until men have seen their own individual helplessness, there will be no coming to the rivers of cleansing and the life of Christ for the power that is necessary for pure, strong living.

The wind bloweth where it listeth, thou canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

—JOHN iii: 8.

November

X

You may count the petals on the rose and tell the story of floriculture and cultivation, but behind all your schemes is the touch of the Divine, the presence of God; and as thou canst not explain the working behind the thousand mysteries of beauty and nature, neither can I tell you how God will come into your soul and purify it.

November

XI

This do, and thou shalt live.

—LUKE x: 28.

In so doing thou shalt fulfil His law, and out of that obedience shall come the cleansing of thy nature; the putting away of thy sin; the commencement of that new life which shall exercise an influence—pure, and strong, and high, and lovely—which shall stretch out far beyond the little years of thy life, into God's great eternity.

November

XII

Thou openest thine hand, and satisfiest the desire of every living thing.

—PSALM cxlv: 16.

There is plenty in the world for every man to live in comfort, and all lack is the result of human mismanagement.

Whatever ye do, do all to the glory of God.

—I. CORINTHIANS x:31.

November

XIII

How should I transact my business, knowing that even as I make an entry in my ledger I may be interrupted by the call of my Master? How should I take my recreation when, at any moment, He may summon me from it to His own presence? The purifying effect of such considerations is evident.

**He that is unjust, let him be unjust still
and he that is holy, let him be holy still.**

—REVELATION xxii:11.

November

XIV

There is no thought of the future so full of solemn, heart-searching power as this of permanence of character. Do you choose impurity in any of its forms? Then you choose it, not for to-day, but forever. Do you choose purity at any cost? Then you choose it, not for to-day, but forever.

November
XV

**So teach us to number our days, that we may
apply our hearts unto wisdom.**

—PSALM xc:12.

Destiny is being created by the choice you are making now. We act as though moments came to us to be smiled or sobbed away, as the case may be, and then to be done with forever. It is not so. Montgomery sang truly when he sang:—

'T is a mistake: time flies not,
He only hovers on the wing:
Once born, the moment dies not,
'T is an immortal thing.

**Ye think ye have eternal life and ye
will not come to me, that ye might have life.**

—JOHN V: 39, 40.

November

XVI

The most difficult thing to get a man to believe is the thing which he thinks he does believe. You believe in God—you live, and move, and have your being in Him. Believe that—believe that only, believe that supremely, and then begin life in that belief. And in that belief, believe above everything else that

“ Hell is nigh, but God is nigher,
Circling you with hosts of fire.”

**That as sin hath reigned unto death, even so
might grace reign through righteousness.**

—ROMANS V: 21.

November

XVII

Righteousness has had its conflict with evil, and has won in the fight.

November
XVIII

He, when he is come, will convict the world in respect of sin because they believe not on me.

—JOHN xvi: 8, 9, R. V.

The Spirit declares that the sin lies, not in the fact of passion, but in the refusal to let the Master, master the passion.

November
XIX

I am the door: by me if any man enter in, he shall be saved.

—JOHN x: 9.

The Door of the Church is Jesus Christ: and reverently the figure may be carried further—the Holy Spirit guards the Door. From that Pentecostal effusion to this hour, the Holy Spirit has guarded the entrance to the Church of Christ, and admitted all its members by His own baptism.

It is the Spirit that beareth witness.

—I. JOHN v:6.

November

XX

Every vision of Christ granted to the believer has been the result of the presence in that believer of the Holy Spirit, Who alone gives grace to say in new realms of life, in new vistas of outlook, that Jesus is Lord.

Be ye doers of the word, and not hearers only.

—JAMES i:22.

November

XXI

The Lordship of Christ is the doctrinal fact which is the centre of all others; the Lordship of Christ is the practical fact which is the issue of the doctrine. Doctrine and duty are wedded in the scheme of Christianity. Every doctrine has its expression in some duty; all creed has its out-blossoming in character.

November

XXII

Pray without ceasing.

—I. THESSALONIANS v: 17.

Prayer is the voice of man in his need speaking to God: prophecy is the voice of God in His power speaking to man.

November

XXIII

**I have nourished and brought up children,
and they have rebelled against me,**

—ISAIAH i: 2.

The Fatherhood of God was a fact before the coming of Jesus. He illuminated it for men, so that since His coming they have understood it as never before. Though men had wandered and lost their sense of relationship, God was ever their Father, and His presence their home.

Caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

November
XXIV

—II. CORINTHIANS xii: 4.

No man can tell his own vision and help another as that vision helped him, so it is infinitely better to be silent about the deepest things that God says to the heart. Each must for himself have the vision, if it is to be of use and of blessing.

Without God in the world.

—EPHESIANS ii: 12.

November
XXV

The logical, irresistible, irrevocable issue of sin is to be God-forsaken. Sin in its genesis was rebellion against God. Sin in its harvest is to be God-abandoned. Man sinned when he dethroned God and enthroned himself. He reaps the utter harvest of his sin when he has lost God altogether. That is the issue of all sin.

November
XXVI

He steadfastly set his face to go to Jerusalem.
—LUKE ix: 51.

We see Christ passing by the way of the Cross with the step of a Conqueror, the Leader of the great hosts, who by His victory shall be delivered from the bondage of sin and the bondage of death, into all the spacious freedom of the Kingdom of God.

November
XXVII

It is your Father's good pleasure to give you the Kingdom.
LUKE xii: 32.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

—JOHN xv: 7.

The Church is to be aggressive, capturing men, fighting against wrong, urging everywhere and always the claims of Jesus Christ, and this she can only be as within her own borders the purposes of God are realized.

I know thy works, and tribulation, and poverty, but thou art rich.

—REVELATION ii:9.

November
XXVIII

Outward adversity of a church, of a people, or a person is not proof of essential poverty or weakness. . . . How often it has been that some struggling company of believers, fighting with poverty, contending for very existence, has been the truly rich and prosperous church.

Without me ye can do nothing.

—JOHN xv:5.

November
XXIX

Christianity has never become, nor can it become, independent of the Person of Jesus the Christ. . . . It began with Christ. It has continued through Him. It must stand or fall with Him.

November
XXX

Ye shall know them by their fruits.

—MATTHEW vii:16.

The man who openly blasphemes, and who, standing under the sun, looks up at the heavens and says, "I hate God," is far less dangerous in the influence of his life than the man who says, "I love God," and disobeys Him.

December
I

To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

—ROMANS xiv: 9.

The One in Whom death had no place, has died in the place of those who ought to die.

Over against His Dead
God sat in silence: for the Earth was dead,
And dimly lay upon her awful bier,
Wrapped round in darkness; yea, her shroud
was wrought
Of clouds and thunders: for the Earth had
died

Not gently and at peace, as tired men die
Toward the evening; but as one who dies
Full of great strength, by sudden smiting
down:

The Earth was dead, and laid upon her bier,
And God, Sole Mourner, watched her day
and night—

The living God a Watcher by the dead,
Sole Mourner in the Universe for her
Who had been once so fair.

.

But, behold, there came
One, treading softly to the house of Death,
Down from among the Angels, through the
room:

He came, as comes a King, unto the place
Where lay the Dead; and He laid His right
hand

Of strength on her, and called her tenderly

Saying, "Arise, beloved, from thy sleep,
For I will ransom thee by Death to Life;
Arise and Live."

.

For everlasting, He hath made her Bride
Of Christ, the King.

—B. M.

"From Death to Life."

December

II

This is my beloved Son, hear ye him.

—MATTHEW xvii:5.

To many there comes no mount of transfiguration, but there is for all the speech of the Son. If the majority are not called to some mount of vision where they may behold the glory as the three men beheld it, yet to every soul amid the multitudes of the redeemed He speaks in every passing day. God forbid that the babel of earth's voices should drown the accents of His still small voice.

December

III

I am well pleased.

—MATTHEW xvii:5.

Satisfied with the private life in Nazareth, with the honest toil of the carpenter's shop, with the years of public ministry, with the deeds of love that had been scattered over all the pathway, the whole life of Jesus from beginning to end had given satisfaction to the heart of God.

Damsel, I say unto thee, arise.

—MARK v: 41.

December
IV

There was no thunder about His voice, no magnificence of majesty, suggesting the assertion of authority, but the sweet whisper of an infinite Love, in response to which the spirit of the little one came back from the Spirit land to its clay tabernacle. He stood in the home evidently Master of death, with a strength and dignity that needed no outward pageantry.

The author and perfecter of our faith.

—HEBREWS xii: 2, R. V.

December
V

The word "Author" literally means a file-leader, the man in front, who makes a track through the forest in which all that come after Him shall walk in safety. His exodus was to be a passing through death into life, through the baptism of passion in the infinite spaces of His Father's Kingdom.

December Whosoever thou art that judgest thou
VI condemnest thyself.

—ROMANS ii: 1.

Job's judges and Christ's critics are on a level, and they are on a level with every one of us who tries to pass his sentences upon his fellow men.

December Suppose ye that these were sinners
VII because they suffered such things?

—LUKE xiii: 2.

If we cannot understand what God is doing with that woman whose heart is crushed and broken with overwhelming sorrow, let us be reverently silent lest we help the men who drive the nails, and break the Lord's own heart.

Humble yourselves in the sight of the Lord, and he shall lift you up. December

—JAMES iv: 10.

VIII

Self renders it impossible to know Christ when other loves and interests intervene, and breeds dissatisfaction with all else, and makes that very self sad and weak. *Christ* absolute, lights the whole being with His love and joy and beauty, and shines on other loves to their sanctification, and so the abnegation of self is self's highest development.

Who hath saved us, and called us with an holy calling. December

—II. TIMOTHY i: 9.

IX

I go to His Cross to be in some measure a sharer of His suffering for others. . . . In the death of self on the cross the new pain begins, and so long as I remain here, the sorrow and sin of the world must press on my heart, for His life now holds and governs it.

December

X

Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

—LUKE xiv: 33.

There must be a clean severance from all entanglement, and an utter uncompromising abandonment of ourselves to Him. Unless this be so, we cannot be His disciples.

December

XI

He that oppresseth the poor to increase his riches . . . shall surely come to want.

—PROVERBS xxii 16.

A Christian cannot consent to enrich himself by taking advantage of the downfall or misfortune of another man. That man who strikes a bargain to his own profit which takes advantage of some pressing need on the part of another is none of Christ's.

Given to hospitality.

—ROMANS xii: 13.

December
XII

The ideal Christian home will ever have a door open to welcome the homeless ones of our great centres of population, that its atmosphere of love may help to guard and form the life of such.

We have thought of thy loving kindness, O
God.

—PSALM xlviii: 9.

December
XIII

Can we not look back and see that some of the hours that throbbed with agony were the most blessed of all the hours of life? . . . That affliction was my door to strength, that grave the prelude to resurrection power, that disappointment my finding His appointment, that lonely hour the one in which I found *Jesus only*.

December

XIV

I know thy faith.

—REVELATION ii: 19.

Faith is here mentioned not as the principle out of which an attitude grows, but rather the attitude of fidelity that grows out of the principle of confidence. I know thy steadfastness, I know that in thee is manifested the opposite of fickleness.

December

XV

Surely I come quickly. Amen.

—REVELATION xxii: 20.

“Surely He cometh, and a thousand voices
Call to the saints, and, to the deaf, are
dumb;
Surely He cometh, and the earth rejoices,
Glad in His coming, Who hath sworn,
‘I come.’
This hath He done, and shall we not adore
Him?
This shall He do, and shall we yet de-
spair?
Come, let us quickly fling ourselves before
Him;
Cast at His feet the burden of our care.”

Preach the gospel to every creature.

—MARK xvi:15.

December

XVI

If we are truly waiting for Jesus, we shall not be careless of those for whom He died; and we shall not dare disobey His word which bids us preach the gospel to every creature. But, as far as individual life is concerned, the coming One should fill the heart's vision through all the days and moments.

His servants shall serve him: and they shall see his face.

REVELATION xxii : 3, 4.

December

XVII

We shall see Him, and want to serve. We shall be like Him, and be able to serve. We shall know, and be prepared to serve. Inspiration for service in vision; equipment for service in correspondence; preparation for service in knowledge! Thus Himself will be the reason of all the service of the new life, and therefore His Will will be the plane of heaven's activity.

December
XVIII

In the world ye shall have tribulation.

—JOHN xvi: 33.

The tendency of the age is to softness. Some may read this final message and, turning from it, say, This is not easy. Easy! When did Christ suggest ease to men in the method of their own making? Did He not solemnly warn those who would follow Him to count the cost, and indicate that the pathway of His footprints necessitated the denial of self and the taking of the Cross?

December
XIX

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

—MATTHEW v: 17.

The severity of the law of God is the necessary sequence of His infinite love. The Eternal Heart purposes and seeks the ultimate perfection of every human being. To condone sin in any way, or excuse it, would be to make impossible the realization of that purpose.

**He that soweth to his flesh shall of the flesh
reap corruption; but he that soweth to the Spirit
shall of the Spirit reap life everlasting.**

—GALATIANS vi: 8.

So many live as though the whole purpose of life were realized in the little day on earth. Yet men know that it is not so, that this passing life is preparatory and probationary. To-day men sow, to-morrow they reap. The reaping depends upon the sowing.

**Whosoever shall keep the whole law, and yet
offend in one point, he is guilty of all.**

—JAMES ii: 10.

Men are apt to think that if there be ten commandments, of which they obey nine, such obedience will be put to their credit, even though they break the tenth. That, however, is to misunderstand God's purpose of perfection for man, and the consequent perfection of His law. . . .

It is by "every word that proceedeth out of the mouth of God doth man live."

December

XX

December

XXI

December
XXII

**This poor widow hath cast more in, than all
they which have cast into the treasury.**

—MARK xii: 43.

He measured the gift then, as ever,
by its cost to the giver. The men who
had put into the treasury out of their
abundance did not forego any luxury
when they reached home. There was
no self-denial in their giving. . . .
To such, let me say, God does not
thank you for your gift.

December
XXIII

**It is vain to serve God: and what profit is it
that we have kept his ordinance? . . . they
that tempt God are even delivered.**

—MALACHI iii: 14, 15.

When man begins to excuse sin, and
to say that it does not matter so much,
that God delights in them that do evil,
that there is no judgment; then he is
committing high treason.

Christ Jesus: who, existing in the form of God, . . . emptied himself, taking the form of a servant.

—PHILIPPIANS ii: 6, 7, R. V.

The Word passed from government to obedience, from independent coöperation in the equality of Deity, to dependent submission to the Will of God. By the way of the Incarnation there came into existence a person in all points human, in all essentials Divine.

There is born to you this day in the city of David a Saviour, who is Christ the Lord.

—LUKE ii: 11, R. V.

Faith, Hope and Love never stand closer, or sing in sweeter unison than over the new-born. . . . Christ came into the midst of sorrow and sighing, and at once angels and men began the carol of a great joy. . . . Through His advent in weakness and strength, in innocence and knowledge, *faith* becomes possible to men again, *hope* begins its new song, and *love* enters upon its new enterprises.

December
XXIV

December
XXV

December
XXVI

He shall give you another Comforter.

—JOHN xiv: 16.

To the waiting people of God the character of the Spirit is love; He will come to fill the gap, to take the place of the tender Christ, to be to the orphaned disciples a Comforter nigh at hand—to comfort them, and to do it by pleading within them the cause of their absent Lord and Master.

December
XXVII

Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth.

—JOHN xvi: 13, R. V.

Protestants are perpetually being told that they have no centre of authority. This statement is due to the fact that those who make it forget that the one, the abiding, and the only centre of authority, in matters of faith and doctrine, is the Holy Spirit.

Bring ye the whole tithe into the store-house and prove me now herewith, if I will not open you the windows of heaven, and pour you out a blessing.

—MALACHI iii: 10, R. V.

When men come and say, "Here we are, our interests, ourselves, our business—everything," then the windows of heaven are never shut—never! When my all is upon the altar, then the windows of heaven are open and the blessing descends.

The Holy Spirit, whom the Father will send in my name.

—JOHN xiv: 26, R. V.

The Holy Spirit was poured out upon the Day of Pentecost as a gift of God. Man had no claim upon God for that great gift; He was not poured out in answer to any prayer of man, nor on account of any merit in man: He was, as was the gift of Jesus, a gift of Grace which all received as from God.

December
XXVIII

December
XXIX

December
XXX

Master, I will follow thee.

—MATTHEW viii: 19.

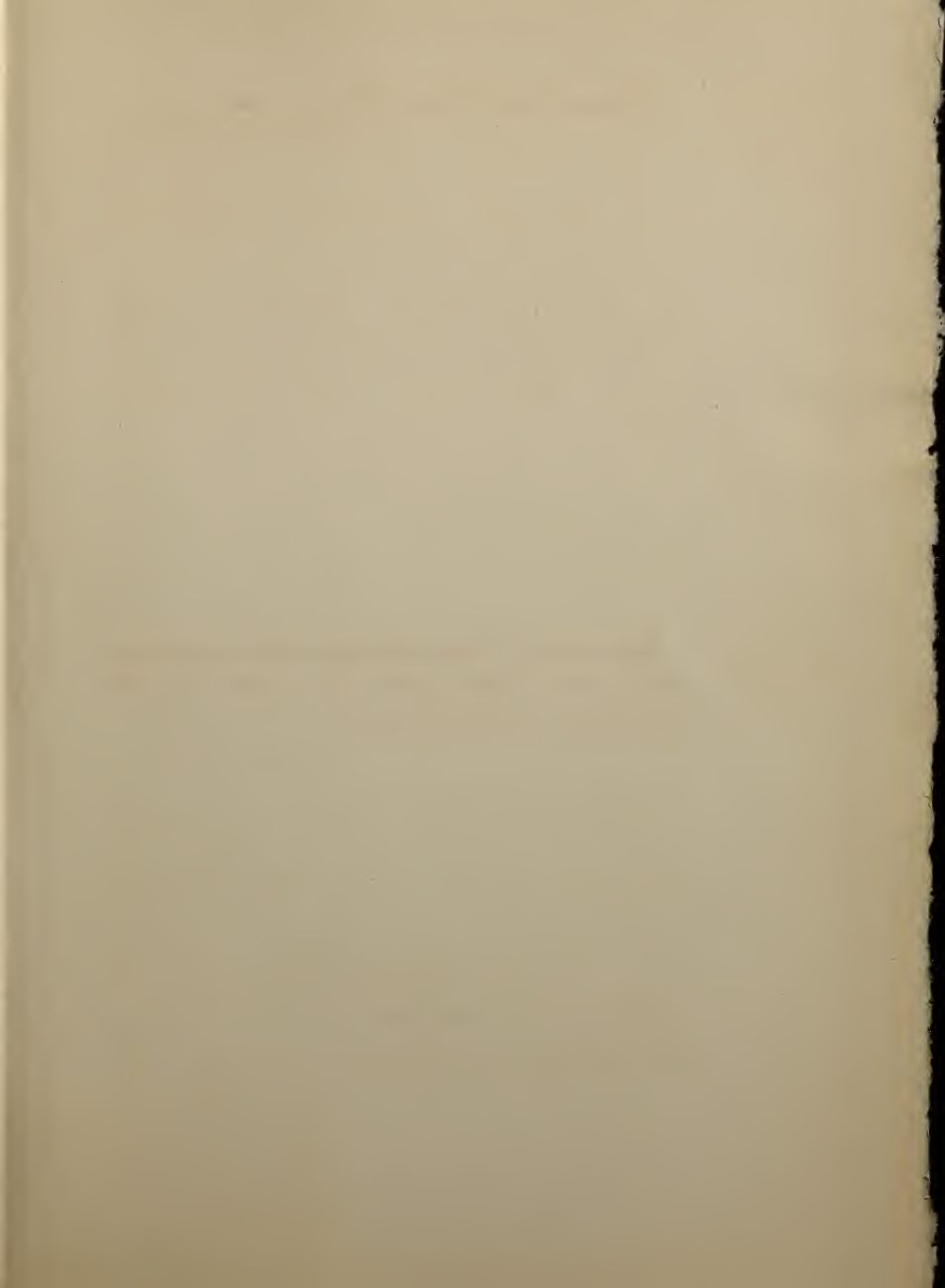
O Nazarene, Thou hast conquered by an infinitude of love ; and if out of the wreckage of my life Thou canst create character that abides, I give myself to Thee, and I “will” to follow Thee.

December
XXXI

Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.

—I. PETER iv: 19, R. V.

Let the end be as the beginning. There is but one thing that matters. It is that God's Will should be done. . . . The ultimate issue will be perfect compensation for all the toil of the pathway that leads thereto.



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